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HENRY

A
GRAMMAR
OF
CHINYANJA,

A LANGUAGE SPOKEN IN
BRITISH CENTRAL AFRICA,

On and near the Shores of Lake Nyasa.

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INTRODUCTION.

CHINYANJA (the language of the Lake People) is a branch of the Bantu family of languages, and is spoken by several tribes dwelling on or near the shores of Lake Nyasa. Minor differences of speech exist among the various tribes; but these differences are on the whole slight.

As in all the Bantu languages, the ruling principle of grammar is that called Concord, by which the words of the language are divided into a number of classes, and in accordance with which all words agreeing with one another have a common or similar prefix attached to them. But there is this difference between the words affected by Concord, that in the case of substantives, the forms are fixed or fossilised, the same root has always, or nearly always, the same prefix, while in other cases, such as verbs, adjectives, &c., this prefix varies according to the substantive with which the verb or adjective agrees.

Thus we primarily divide the substantive into classes, and any other part of speech is said to belong to one of these classes, if the substantive with which it agrees does so.

These classes, fixed by Concord, are seven in number, designated in the following grammar by the numbers, 1, 2, 3, 4, 5, 6, 7. One of these numbers following a substantive indicates the class to which it belongs, and all words agreeing with it take the concord of that class, settled by rules to be

given hereafter. When an adjective or participle is followed by one of these numbers, this implies that the form of adjective or participle given agrees with a substantive of the class indicated by the number.

Occasionally the concord assumed by the preposition of possession “of” is given within brackets, and gives a key to the concord to be taken by other qualifying words.

Chinyanja has been written in Roman character, and the pronunciation of vowels adopted is that of Latin, as we find it taught on the Continent and in Scotland.

Thus, **a** is pronounced like *a* in *father* ;

e	„	„	<i>a</i> in <i>fade</i> ;
i	„	„	<i>ee</i> in <i>need</i> ;
o	„	„	<i>o</i> in <i>probe</i> ;
u	„	„	<i>oo</i> in <i>hood</i> .

The consonants are for the most part pronounced as in English.

Ch is sounded like *ch* in *church*, but **tsh** is also used to represent this sound. **g** is occasionally soft, like **j** ; thus **sungira** may be sounded with **g** hard, but we also hear it sounded as if it were **sunjira**. **j** is sounded as in English ; sometimes it is interchangeable with **dy**, as in **adya** or **aja**, “that.” We also find **chabe** or **chaje**, “nothing.”

With **m** and **n** we often find combined other consonants, which, especially at the beginning of words, present combinations not always easy to be pronounced by Europeans. It is not unusual to hear in front of such words a slight breathing, or a short **i** or **u**.

M and **n** are also sometimes interchangeable.

M and **b** may also interchange, as in **bveka** and **mveka**, "clothe."

Before **O** it is often optional whether or not we shall pronounce and write a **w**; thus, we have **opa** or **wopa**, "fear"; and even in the middle of a word, **loa** or **lowa**, "enter." The same remark applies to other cases and to other letters. Thus, **amba** or **yamba** "begin," **eta** or **weta**, "feed," **imba** or **yimba**, "sing."

R and **l** are identical in this language; some say **leka**, others say **reka**, both forms having exactly the same meaning. **S** has always its hard sound; **z** representing the soft sibilant. **ng** is sounded like ng in bungalow; **ng'** implies that no **g** sound follows; the sound is that of **ng** in sing. **C** (by itself), **q** and **x** are not used.

In Chinyanja every syllable ends in a vowel, and as syllables often begin with a vowel, or consist of a single vowel or of two vowels, hiatus often occurs; indeed, the language abounds and delights in hiatus. On the other hand it is very difficult for natives to pronounce words ending in certain consonants, and they invariably add on a short vowel sound. It is rare for two vowels occurring together to be contracted into a single sound; yet this does occur. Thus, **Mwini**, "owner," would ordinarily have for its plural, **Aini**; this is, however, contracted into **eni**; and so with a few more cases.

With regard to the accent, the rule is to accent the penult, that is, the syllable before the last.

A LIST OF ABBREVIATIONS USED.

In addition to the numbers 1, 2, 3, 4, 5, 6, 7, which, as was said before, denote the classes, to which substantives and words qualifying them belong, the following contractions are used.

Adj. <i>for</i> Adjective.	Part. <i>for</i> Participle.
Adv. „ Adverb.	Perf. „ Perfect.
Card. „ Cardinal.	Pers. „ Person <i>or</i> Personal.
Conj. „ Conjunction.	Poss. „ Possessive.
Dem. „ Demonstrative.	Prep. „ Preposition.
Fut. „ Future.	Pres. „ Present.
Indef. „ Indefinite.	Pron. „ Pronoun.
Inf. „ Infinitive.	Rel. „ Relative.
Inter. „ Interrogative.	S., sg., <i>or</i> sing., <i>for</i> Singular.
Neg. „ Negative.	Subj. <i>for</i> Subjunctive.
Num. „ Numeral.	Sub., <i>or</i> subst. <i>for</i> Substantive.
Obj. „ Objective.	Tr. <i>for</i> Transitive.
Ord. „ Ordinal.	v.i. „ Intransitive Verb.
P., pl., <i>or</i> plur., <i>for</i> Plural.	v.t. „ Transitive Verb.

G. H.

CHINYANJA GRAMMAR.

FIRST LESSON.

Verb—Kuli ni, to have.

PRESENT TENSE.

Sing.	1.	Ndiri ni garu,	I have a dog.
	„	2. Uli ni ntanga,	Thou hast a basket.
	„	3. Ali ni kasu,	He or she has a hoe.
Plur.	1.	Tiri ni malua,	We have flowers.
	„	2. Muli ni mitengo,	You have trees.
	„	3. Ali ni zinyumba,	They have houses.

WORDS.

Garu (wa), sing., agaru (a), plur., 1 : dog.
Ntanga (wa), sing., mitanga (ya), plur., 2 : basket.
Kasu (la), sing., makasu (a), plur., 5 : hoe.
Lua (la), sing., malua (a), plur., 5 : flower.
Ntengo (wa), sing., mitengo (ya), plur., 2 : tree.
Nyumba (ya), sing., zinyumba (za), plur., 3 : house.

The personal pronouns I, thou, &c., when used as subjects of verbs, are not always or, indeed, as a rule, inserted in Chinyanja. They are put in when clearness requires it, or for emphasis. They do not occur in full form in the above sentences, but, as we shall see later, they occur as contractions in the opening letters of **ndiri**, **uli**, &c.

VOCABULARY.

Mwana (wa), s., ana (a), p., 1 : child.
Mpeni (wa), s., mipeni (ya), p., 2 : knife.
Nyali (ya), s., zinyali (za), p., 3 : light, candle.
Ndi or ndimo, conj. : and.

- Chogwirira nyali (cha), s., 4 : candlestick.
 Atate (wa and a), s. and p., 1 : father.
 Amai (wa and a), s. and p., 1 : mother.
 Mwana wankazi (wa), s., 1 : daughter.
 Ana akazi (a), p., 1 : daughters.
 Iye, 3rd personal pron., s. : he *or* she.
 Awo, 3rd personal pron., p. : they.
 Mwana wamamuna (wa), s., 1 : son.
 Ana amamuna (a), p., 1 : sons.
 Mvukuto (ya), s., zimvukuto, (za), p., 3 : bellows.
 Koma, conj. : but.
 Sefo (la), s., masefo (a), p., 5 : shovel.
 Mpasa (ya), s., zimpasa (za), pl., 3 : mat, bed.
 Bwenzi (la), s., abwenzi (a) pl., 5 : friend.
 Mlongo (wa), s., alongo (a), pl., 1 : sister (of a man),
 brother (of a woman).
 Kuti? or pati? adv. : where?
 Mpando (wa), s., mipando (ya), pl., 2 : seat, chair.

Kodi is a Chinyanja particle, which, as a rule, is not to be translated. It generally asks a direct question. Generally also, but not always, it is put at the end of the interrogative sentence. Ex.: **Uli ni mwana kodi?** Hast thou a son? This particle may also be used alone. Thus, such an assertion as, **Ndiri ni mpeni**, I have a knife, may elicit in reply the word, **kodi?** which then means, Is that so? or, Indeed? But **kodi** has a still wider use than this, and is employed on many occasions when we should use an exclamation of surprise or of wonder, or even a mere shake of the head or a shrug of the shoulders.

Kodi is not used when another interrogative word occurs in the sentence; as, **Uli kuti?** Where art thou?

Negation is expressed by a particle, **si**, **sa**, or contracted **s**, which is inserted either at the beginning or in the body of the verb, but always before the root. Thus we have—

Sing. 1.	Sindiri ni,	I have not.
„ 2.	Suli ni,	Thou hast not.
„ 3.	Siali <i>or</i> sali ni,	He or she has not.
Plur. 1.	Sitiri ni,	We have not.
„ 2.	Musali ni,	You have not.
„ 3.	Sali ni,	They have not.

EXERCISE 1.

To be translated into English.

1. Ndiri ni mwana. 2. Iye siali ni mpeni. 3. Ali ni nyali. 4. Tiri ni agaru. 5. Awo ali ni nyali, koma sali ni chogwirira nyali. 6. Atate ndi amai ali ni mwana wankazi, koma sali ni mwana wamamuna. 7. Iye ali ni mvukuto, koma siali ni sefo. 8. Abwenzi ali ni mpasa. 9. Mlongo ali ni ntanga ndi nyali. 10. Alongo ali ni mpasa, koma sali ni nyali.

EXERCISE 2.

To be translated into Chinyanja.

1. Hast thou a son? 2. Has he not the knife? 3. We have not the light. 4. Hast thou not a basket? 5. Have you not a candle and a candlestick? 6. The son and the daughter have a mother; have they a father? 7. We have not the bellows, but we have the shovel. 8. Have they a seat? They have a bed. 9. He has not the knife. 10. Has she not a chair?

PAST TENSE.

Sing. 1. Ndinali ni chipande,	I had a spoon.
„ 2. Unali ni barasuku,	Thou hadst a bottle.
„ 3. Anali ni ntanga,	He or she had a basket.
Plur. 1. Tinali ni gome,	We had a table.
„ 2. Munali ni zinsupa,	You had phials.
„ 3. Anali ni nsaru ya gome,	They had a tablecloth.

WORDS.

Chipande, dzipande, 4; spoon. | Gome (la), magome, 5; table.
 Barasuku, abarasuku, 1; bottle. | Nsupa, zinsupa, 3; phial.
 Nsaru ya gome, zinsaru za gome, 3; tablecloth.

VOCABULARY.

Moa, pl.; beer.	Madzi, pl.; water.
Dzira (la), madzira, 5; egg.	Nzimbe, zinzimbe, 3; sugar
Inde, adv.; yes, indeed.	cane, sugar.
Iai, Ai, adv.; no.	Mpwanga, sg., 1; my (younger)
Ea, E, adv.; yes.	brother.

Nkaka, mikaka, 2 ; milk.	Nyemba, zinyemba, 3 ; bean.
Nkate, mikate, 2 ; bread, loaf.	Nkuku, zinkuku, 3 ; fowl.
Chimanga, zimanga, 4 ; maize, Indian corn.	Wanga, poss. pron., sg., class 1 ; my, mine.

Ndinali ni kodi ? Had I ? Unali ni kodi ? Hadst thou ?
&c.

PAST NEGATIVE.

Sing. 1. Sindinali ni,	I had not.
„ 2. Sunali ni,	Thou hadst not.
„ 3. Sanali ni,	He or she had not.
Plur. 1. Sitinali ni,	We had not.
„ 2. Musanali ni,	You had not.
„ 3. Sanali ni,	They had not.

EXERCISE 3.

1. Munali ni moa kodi ? Iai. 2. Awo anali ni madzira kodi ? Ea. 3. Iye anali ni madzi. 4. Amai anali ni nzimbe, koma sanali ni nkaka. 5. Musali kodi ni mpeni ndi chipande ndi ntanga ? 6. Sindinali ni dzira. 7. Mpwanga ndi mlongo wanga anali ni bwenzi. 8. Atate anali ni madzi ndi nkate. 9. Mwana wankazi anali ni zinyemba. 10. Munali ni nkate kodi ? Iai, tinali ni chimanga ndi madzira ndi zinkuku.

EXERCISE 4.

1. We had not beer. 2. I had water and milk. 3. The father had not sugar, but he had bread. 4. Hadst thou not the knife ? 5. Had he not the spoon ? Yes, but he had not the basket. 6. Had my brother and my sister friends ? No. 7. Had not the daughter the bread ? 8. She had the milk and the beans. 9. Had you not fowls ? Yes, and we had sugar-cane. 10. They had maize.

FUTURE TENSE.

Sing. 1. Ndidzali ni munda,	I shall have a garden.
„ 2. Udzali ni nkalata,	Thou wilt have a letter.
„ 3. Adzali ni nkuku,	He or she will have a fowl.

- Plur. 1. Tidzali ni zing'ombe, We shall have oxen.
 „ 2. Mudzali ni mipeni, You will have knives.
 „ 3. Adzali ni ampaka, They will have cats.

WORDS.

Munda, minda, 2 ; garden.	Ng'ombe, zing'ombe, 3 ; ox.
Nkalata, zinkalata, 3 ; letter.	Mpaka, ampaka, 1 ; cat.

Ndidzali ni kodi ?	Shall I have ?
Udzali ni kodi ?	Wilt thou have ? &c.
Sindidzali ni,	I shall not have.
Sudzali ni,	Thou wilt not have, &c.

VOCABULARY.

Tumba (la), matumba, 5 ;	Buku (la), mabuku, 5 ; book.
bag, purse.	Pa, prep. ; on, upon.
Mawa, adv. ; to-morrow.	Awiri, numeral adj., pl., cl.
Lero, adv. ; to-day.	1 and 5 ; two.
Mpunga, mipunga, 2 ; rice.	

EXERCISE 5.

1. Ndidzali ni tumba la zinyemba mawa. 2. Udzali ni mipeni kodi ? 3. Tidzali ni zing'ombe lero. 4. Awo sadzali ni zimpasa. 5. Sudzali ni mpaka ndi garu kodi ? Iai. 6. Muli ni nkuku lero, koma mawa mudzali ni ng'ombe. 7. Iye anali ni mlongo, koma sanali ni atate. 8. Ndiri ni nkate pa gome. 9. Sitidzali ni mabuku, koma tidzali ni zinkalata. 10. Musadzali ni chimanga.

EXERCISE 6.

1. Wilt thou not have a fowl to-day ? 2. No ; I shall have beans and maize. 3. We shall have two bags of rice. 4. Will they have a knife and bread ? 5. You will not have two cats, but you will have a dog. 6. He will have my dog. 7. Will my brother and my sister have fowls on the table ? 8. They will not have two cats to-day. 9. To-day we have beans, but to-morrow we shall have fowls and bread. 10. Wilt thou have letters to-morrow ?

SECOND LESSON.

Verb—Kuli, to be.

PRESENT TENSE.

Sing. 1.	Ndiri wantali,	I am tall.
„ 2.	Uli muntu,	Thou art a man.
„ 3.	Ali wanzeru,	He or she is wise.
Plur. 1.	Tiri olimba,	We are strong.
„ 2.	Muli abwino,	You are good.
„ 3.	Ali osauka,	They are poor.

Verb—Kukala, to become, to remain.

Sing. 1.	Ndikala bwino,	I continue, or am well.
„ 2.	Ukala wolimba,	Thou art strong.
„ 3.	Akala wabwino,	He is, or remains good.
Plur. 1.	Tikala ochete,	We remain quiet.
„ 2.	Mukala akulemba,	You continue writing.
„ 3.	Akala m'mudzi,	They remain in the village.

WORDS.

Wantali, atali, adj.; tall, high.	Bwino, adv.; well.
Muntu, antu, 1 ; man.	Wochete, ochete, adj. ; quiet, still.
Wanzeru, anzeru, adj.; wise, skilful.	Wakulemba, akulemba, pres. partic.; writing.
Wolimba, olimba, adj.; strong.	M' prep.; in.
Wabwino, abwino, adj.; good.	Mudzi, midzi, 2 ; village.
Wosauka, osauka, adj.; poor.	

In the above list of words, the forms of the adjectives are those of the singular and plural of class 1. In subsequent lists, only the singular of class 1 will be given, unless otherwise stated.

VOCABULARY.

Nkazi, akazi, 1 ; woman.	Wodwala ; sick, ill.
Woumira ; avaricious, greedy.	Wouma, adj., s., 2 ; dry.
Wang'ono ; small, little.	Uli, verb, 3 s., pres., class 2 ; it is.
Kwambiri, adv. ; much, very.	Wolemera ; rich.
Wochita, ochita, 1 ; workman.	Apo, adv.; there.
Wofoka ; weak.	

EXERCISE 7.

1. Mwana wankazi ali wang'ono kwambiri. 2. Ndiri wosauka, koma mpwanga ali wolemera. 3. Uli wodwala kodi? Ea. 4. Sitiri ofoka; tiri olimba. 5. Mukala kuti? Ndikala m' midzi. 6. Awo ali abwenzi abwino. 7. Iye akala wochete kodi? Iai. 8. Ana amamuna ali m'mudzi kodi? Iai, sali apo. 9. Muntu wolimba ali wochita wanzeru. 10. Musali oumira.

EXERCISE 8.

1. The father and the mother are very rich. 2. You remain there; I remain in the village. 3. Is my brother sick? No, he continues well. 4. Are the children quiet? Yes. 5. Thou art not tall; but I am tall. 6. The workmen are small but skilful. 7. Is the tree dry? 8. The women remain in the villages; are they very weak? 9. The man is rich and greedy. 10. Is the daughter there? No, she is in the village.

PAST TENSE.

Sing.	1. Ndinali wolema,	I was tired.
„	2. Unali wofoka,	Thou wert weak.
„	3. Anali wankuru,	He or she was great.
Plur.	1. Tinali ochita,	We were workmen.
„	2. Munali abwino,	You were good.
„	3. Anali oyera,	They were pure.

WORDS.

Wolema; tired, weary. | Wankuru; great.

Woyera, s., oyera, p.; white, pure.

Sindinali, I was not; Sunali, thou wast not, &c.

VOCABULARY.

Wosoka, 1; tailor.

Sing'anga, asing'anga, 1; physician.

Mpwachi, 1; his (younger) brother.

Ni, prep.; with.

Bambo; sir (used in address).

Iwe, 2nd personal pron., s.; thou.

Ine, 1st pers. pron., s.; I.

Wachangu; diligent.

Wako, poss. pron., sg., cl. 1; thy.

Waulere; generous.

Mlongo, alongo, 1; sister (of a man) or brother (of a woman).

Kapena, conj.; or.

EXERCISE 9.

1. Wosoka anali wodwala kwambiri, koma anali ni sing'anga wanzeru. 2. Munali apo kodi? Iai, ndinali m'mudzi. 3. Mpwanga anali waulere, koma iwe uli woumira. 4. Bambo, amai wako ndi atate wako ali kuti? 5. Ndinali m'nyumba ni mlongo wanga. 6. Iye ali wachangu, koma mpwachi sanali wachangu. 7. Sitinali apo ni wochita wanzeru. 8. Mwana wankazi wanga ali wang'ono, koma mpwachi anali wantali. 10. Sunali wodwala kodi? Iai, ndinali wofoka.

EXERCISE 10.

1. Was the tailor sick? Had he not a skilful physician? 2. His brother was not generous; he was greedy. 3. Was thy sister there or in the village? 4. I was very weak, but I was not sick. 5. Were you rich or poor? 6. They were skilful and diligent workmen. 7. We were not tired, but we remain in the house. 8. Where were you, sir, with my brother? 9. Thou wert not greedy; thou wert very generous. 10. His brother was rich, but he was not good.

FUTURE TENSE.

Sing. 1.	Ndidzali sing'anga,	I shall be a physician.
„ 2.	Udzali wamaronda,	Thou wilt be a merchant.
„ 3.	Adzali wanzeru,	He or she will be wise.
Plur. 1.	Tidzali alendo,	We shall be strangers.
„ 2.	Mudzali olemcra,	You will be rich.
„ 3.	Adzali osoka,	They will be seamstresses.

WORDS.

Wamaronda, amaronda, 1 ; merchant, trader.

Mlendo, alendo, 1 ; stranger.

The complement of the verb, **kuli**, to be, may be a substantive or an adjective.

Sindidzali, I shall not be ; Sudzali, thou wilt not be, &c.

VOCABULARY.

Wakali ; old.

Pomwe, adv. ; then.

Chifukwa, conj. ; because.

Wina, ena, pron., 1 ; other,
another.

Ngati, conj. ; if.

Kwa, prep. ; to, for, towards.

Wosekera ; glad.

Wankhondo, 1 ; soldier.

Lero, adv. ; to-day.

Mawa, adv. ; to-morrow.

EXERCISE 11.

1. Atate wanga ali wamaronda wolempera, koma ine ndidzali wankhondo. 2. Adzali wosekera chifukwa tidzali apo. 3. Mudzali m'nyumba. 4. Sing'anga wakali ndi mwana wachi adzali m'mudzi. 5. Sudzali wosauka chifukwa uli wochita wanzeru. 6. Awo ali apo lero ; pomwe adzali m'nyumba mawa. 7. Sitidzali odwala, koma tidzali ofoka. 8. Iye ndi amai wachi sadzali apo mawa. 9. Tiri osekera chifukwa mudzali m'mudzi lero. 10. Wosoka ali wakali kwambiri, koma siali wosauka.

EXERCISE 12.

1. I shall be glad if you are in the house. 2. Thou shalt be happy if thou art good. 3. They will not be there, because they will be in the village. 4. We shall be poor, but others will be rich. 5. The old soldier will be glad if you are there to-morrow. 6. I shall not be in the village to-day, but thou wilt be there. 7. Another stranger will not be there to-day. 8. You will not be skilful workmen if you are not diligent. 9. The children will be quiet if my brother is there. 10. We are not tall, but we shall be strong and good.

THIRD LESSON.

The Infinitive of the verb is formed by prefixing the syllable **ku** to the verbal root.

The present participle is formed by prefixing to the infinitive a syllable indicative of the class (really it is the syllable representing the preposition "of" that is prefixed). This syllable, for the first class, is **wa** in the singular, and **a** in the plural.

To form the passive we change final **a** of the root into **idwa** or **edwa**, as a rule ; if the root ends in **t****sa**, the passive often ends in **tswa**.

EXAMPLE.—Root, *konda*, love ; inf., *kukonda*, to love ; pres. part., *wakukonda*, loving ; passive inf., *kukondedwa*, or contracted *kukondwa*, to be loved.

PRESENT TENSE.

Sing. 1.	Ndiitana atate wanga,	I call my father.
„ 2.	Ufuna chisoti chako,	Thou seekest thy hat.
„ 3.	Achita ntawi zonse,	He works continually.
Plur. 1.	Timwa madzi,	We drink water.
„ 2.	Muocha kuni,	You burn firewood.
„ 3.	Atumiza nkalata,	They send a letter.

The present tense is formed by prefixing the pronominal prefixes, **ndi**, **u**, **a**, **ti**, **mu**, to the verbal root.

WORDS.

Kuitana ; to call.	Kumwa ; to drink.
Atate, 1 ; father.	Madzi, plur. ; water.
Kufuna ; to seek, desire.	Kuocha ; to burn, roast.
Chisoti, zisoti, 4 ; hat.	Kuni, zinkuni, 3 ; firewood.
Kuchita ; to work, do.	Kutumiza ; to send.
Ntawi, zintawi, 3 ; time.	Nkalata, 3 ; letter.
Ntawi zonse ; all times, continually.	Chako, poss. pron., sg., class 4 ; thine, thy.

VOCABULARY.

Nsomali, misomali, 2 ; nail.	Tabwa (la), matabwa, 5 ; board.
Kumanga ; to bind, build.	
Kumanga ni misomali ; to nail.	Pamwamba, adv. ; above.

Pamwamba pa, prep. ; over, above, upon.	Nyama, zinyama, 3 ; flesh, game.
Chitseko, dzitseko, 4 ; door.	Kupeza ; to find.
Kusoa ; to be in want or need.	Yense, onse (plur.) ; all, every.
Kugula ; to buy.	Kotere, adv. ; so, thus.
Kucheka ; to cut or saw.	Kutsuka ; to wash, cleanse.
Ntawi, conj. ; when.	Mbale, zimbale, 3 ; plate, dish.
Tsopano, adv. ; now.	Kumi, ordinal ; ten.
Bandazi, abandazi, 1 ; servant.	Tsiku (la), masiku, 5 ; day.
Kuyamba ; to begin, commence.	Ndiitana kodi ? do I call ?
Punziro (la), mapunziro, 5 ; lesson.	Ufuna kodi ? dost thou wish ? &c.

PRESENT TENSE NEGATIVE.

Sing. 1. Sindigula,	I do not buy.
„ 2. Usafuna <i>or</i> sufuna,	Thou dost not wish.
„ 3. Osachita <i>or</i> sachita,	He does not work.
Plur. 1. Sitimwa,	We do not drink.
„ 2. Musaocha,	You do not burn.
„ 3. Satumiza,	They do not send.
Usafuna kodi ?	Dost thou not wish ? &c.

EXERCISE 13.

1. Nditumiza kufuna wochita kumanga ni misomali tabwa pamwamba pa chitseko. 2. Mufuna kuni kodi ? Iai, ndiri ni zambiri m'nyumba. 3. Tiitana mwana kugula zinkuku zachi. 4. Iye afuna chisoti. 5. Ana akazi afuna kumwa madzi. 6. Musapeza misomali kodi ? Iai. 7. Abandazi sasoa. 8. Muocha kuni zanga zonse ; ndifuna iwe kucheka zina. 9. Musachita kotere ntawi zonse. 10. Bandazi wanga osatsuka zimbale zanga bwino.

EXERCISE 14.

1. Does he send his son to find water ? 2. No, I send my brother. 3. We do not build the house with boards, but with trees. 4. They are not in want ; but they wish to buy beans and firewood. 5. I wish my servant to saw the board now. 6. The servant does not begin to wash the plates at present ; he begins to roast flesh. 7. Dost thou not wish to find thy hat ? 8. Do you not drink water every day ? 9.

The workmen are nailing boards over the door. 10. Do not the servants wish to buy firewood? No, they have plenty in the house.

PAST TENSE.

- | | | |
|----------|---------------------------|---------------------------------|
| Sing. 1. | Ndinanyamula ntanga, | I carried the basket. |
| „ 2. | Unalindira amai wako, | Thou didst wait for thy mother. |
| „ 3. | Anata nechito yachi, | He finished his work. |
| Plur. 1. | Tinayang'anira sing'anga, | We watched the doctor. |
| „ 2. | Munayimba nyimbo, | You sang a song. |
| „ 3. | Analira misozi, | They wept (tears). |

The past tense is formed by inserting—**na**—between the pronominal prefix and the verbal root.

WORDS.

Kunyamula ; to carry.	Yachi, pron. poss., sg., 3 ; his.
Ntanga, 2 ; basket.	Kuyang'anira ; to watch.
Kulindira ; to wait for.	Sing'anga, 1 ; doctor.
Wako, pron. poss., sg., 1 ; thy.	Kuyimba ; to sing.
Kuta ; to finish, end.	Nyimbo, 3 ; song.
Nchito, zinchito, 3 ; work.	Kulira ; to cry.
	Nsozi, misozi, 2 ; tear.

VOCABULARY.

Dzulo, adv.; yesterday.	Barasuku, abarasuku, 1 ; bottle.
Nsuani, asuani, 1 ; cousin.	Anga, pron. poss., pl., 1 and 5 ; my.
Kuturuka ; to go out.	Kufika ; to arrive.
Naye for ni iye ; with him.	Ntawi, conj.; when.
Mlongo, alongo, 1 ; sister (of a man), brother (of a woman).	Kwa, prep.; to, for.
Mpwanga ; my brother.	M', prep.; in.
Kwabwino, adv.; well.	Ine, pron., 1st pers., sg.; I, me.
Nditu, adv.; indeed.	Makalidwe, pl.; news, condition.
Liu (la), maliu, 5 ; voice.	Imfa, zimfa, 3 ; death.
Lolimba, adj., sg., 5 ; strong.	Chiani? pron., inter.; what?
Punziro (la), 5 ; lesson.	Chabe, pron., indef.; nothing.
Ena, adj., pl., 1 and 5 ; other.	

Ndinanyamula kodi?	Did I carry? &c.
Sunalindira,	Thou didst not wait for, &c.
Sanata kodi?	Did they not finish? &c.

EXERCISE. 15.

1. Dzulo ndinalindira nsuani wanga; ndinafuna kuturuka naye. 2. Mlongo wako anayimba kwabwino nditu, koma siali ni liu lolimba. 3. Mpwanga anali ni liu lolimba, koma anafuna mapunziro ena. 4. Abandazi sanata kodi kutsuka abarasuku ndi zimbale? 5. Ana akazi anga ndimo alongo anga anafika dzulo. 6. Ntawi ndinali m' Bandawe amai wanga ndi atate wanga sanatuniza makalidwe a abwenzi anga. 7. Amai a ankhondo analira misozi kwa imfa ya ana amamuna ao. 8. Munafuna chiani? tinafuna madzi ndi zinyemba. 9. Munanyamula chiani muntanga? chabe kwa iwe; ndiri ni nsaru ya mpwanga. 10. Sitinalira misozi nditu kodi?

EXERCISE 16.

1. I did not wait for my cousin yesterday. 2. Did his sister sing well? Yes, and she has a strong voice. 3. He did not need a lesson. 4. Did my servants finish washing the bottles and sawing the firewood? 5. Did not my daughters and my sisters arrive to-day? No, they arrived yesterday. 6. We sent the servants to Chiromo to bring ten loads of cloth. 7. The sons of the soldiers did not weep, but their daughters wept bitterly (misozi yambiri). 8. What did you find in the house of my sister? Nothing. 9. He did not carry the basket of my friends, but he carried their cloth (nsaru yao). 10. Our servants bought firewood every day.

PERFECT TENSE.

Sing.	1. Ndachiritsa wank- hondo,	I have healed the soldier.
,,	2. Waitana or udaitana wotsoka,	Thou hast called a tailor.
,,	3. Waocha or adaocha zinkalata,	He has burned the letters.

Plur. 1. Talilira <i>or</i> tidalilira	We have lamented his death.
imfa yachi,	
„ 2. Mwamanga <i>or</i> muda-	You have built a house.
manga nyumba,	
„ 3. Watenga <i>or</i> adatenga	They have brought seats.
mipando,	

The perfect tense is formed in two ways: (1) by inserting —**da**— between the pronominal prefix and the verbal root (in the 1st sing. *ndida* is contracted into **nda**, and this is the only form for 1st sing.); (2) by prefixing to the verbal roots the particles, **wa**, for 2nd sing., 3rd sing., and 3rd plur., **ta** for 1st plur., and **mwa** for 2nd plur. *Ta* may be a contraction for *tida*.

WORDS.

Kuchiritsa; to heal, cure.	Kulilira; to lament, mourn for.
Wotsoka, 1; tailor.	Kutenga; to bring, take.
Mpando, mipando, 2; seat.	

VOCABULARY.

Yemwe, pron. rel., sg., 1; who.	Ife, pron., 1st pers., pl.; we,
Kwambiri, adv.; very, much.	us.
Wanzeru, adj.; wise.	Woweruza, oweruza, 1; judge.
Wachangu, adj.; diligent.	Wopanda, opanda, adj., 1;
Kantu, pron.; anything.	without, lacking.
Liwongo (la), 5; enemy.	Kusonyeza; to show.
Kugwira; to seize.	Manta, subst.; fear.
Mzinda, mizinda, 2; town.	Kuchita manta; to fear, to
Uwo, pron. dem., sg., 2; this, it.	be afraid.
Kwachabe, adv.; for nothing,	Nyamata, anyamata, 1; boy,
in vain.	youth.
Mulibe muntu; no one, no-	Mangawa, sub., pl.; debts,
body.	duties.
Kuyanka; to answer.	Zomwe, pron. rel., pl., 3;
Kugulitsa; to vend, sell.	which.
Ndagula ine kodi?	Have I bought? &c.
Sindapatsa,	I have not given.
Sudaocha,	Thou hast not burned, &c.
Sadasonyeza kodi?	Have they not shown? &c.

EXERCISE 17.

1. Sing'anga yemwe adachiritsa atate wanga ali wanzeru ndi wachangu kwambiri. 2. Sudagula kantu kwa ife kodi? 3. Maliwongo wagwira mzinda ndimo waocha uwo. 4. Awo adaitana kwa chabe; mulibe muntu adayanka. 5. Tagulitsa nsaru zomwe atate watumiza kwa ife. 6. Woweruza sadayanka kantu kwa nkalata zanga. 7. Nkazi wa wotsoka wagula nsaru yambiri. 8. Mwayanka oweruza kodi opanda kuchita manta? 9. Anyamata wachita tsiku lonse, koma sadata nchito yao. 10. Ana akazi sadata mapunziro ao kodi? Iai, ndimo analira misozi ntawi atate anatumiza bandazi wachi kuitana awo.

EXERCISE 18.

1. The doctor has not healed my mother. 2. I have not summoned the youths to-day. 3. We have burned the letters which you have sent to us. 4. They have bought much cloth. 5. The girls have been much afraid; they have not finished their lessons. 6. You have sung all day. 7. Have not the enemy burned the town? 8. Have you waited for us to-day? 9. I have watched the boys and the girls, but they have not begun their lessons. 10. The children have been afraid and have cried bitterly.

FOURTH LESSON.

FUTURE TENSE.

Sing. 1.	Ndidzaopa imfa,	I shall fear death.
„ 2.	Udzamva liu langa,	Thou wilt hear my voice.
„ 3.	Adzakongola kwam- biri,	He will owe much.
Plur. 1.	Tidzatenga pang'ono,	We shall bring a little.
„ 2.	Mudzasanka bwino,	You will choose well.
„ 3.	Adzagula zintu za nyumba,	They will buy household goods.

The future tense is formed by inserting—**dza**—between the pronominal prefix and the verbal root. This particle **dza** is probably identical with the verbal root of **kudza**, to come.

WORDS.

Kuopa ; to fear.	Pang'ono, adv. ; little, a little.
Kumva ; to hear.	Kusanka ; to choose, select.
Langa, pron. poss., sg., 5 ; my.	Bwino, adv. ; well.
Kukongola ; to owe.	Chintu, zintu, 4 ; thing.

VOCABULARY.

Kulonjezana ; to promise.	Dzinja (la), 5 ; summer.
Kugwira ; to keep, hold.	Limeneli, pron. dem., sg., 5 ; this.
Kutamanga ; to run.	Kudwala ; to be or become ill.
Msanga, adv. ; quickly.	Kupa ; to kill.
Kwao, adv. ; to (their) home.	Nkwali, zinkwali, 3 ; partridge.
Kupindula ; to gain, acquire.	
Kunka ; to go.	

Ndidzaopa kodi ?	Shall I fear ? &c.
Sudzamva,	Thou wilt not hear, &c.
Musadzatenga kodi ?	Will you not bring ? &c.

EXERCISE 19.

1. Ndidzalonjezana kwambiri kugwira pang'ono. 2. Awo adzathamanga msanga kwao. 3. Udzapindula ehiani lero ? 4. Tidzanka kwa Blantyre dzinja limeneli. 5. Iye sadzamva liu la atate waehi. 6. Musadzatenga ehisoti changa kodi ? 7. Mudzapa zinkwali lero kodi ? Iai, ndifuna kupa zinyama. 8. Anyamata ndi ana akazi adzadwala mawa. 9. Sindidzanka kwao ; ndifuna kunka msanga kwatu. 10. Sitidzagula zintu za nyumba tsopano.

EXERCISE 20.

1. Shall I promise to go to their home ? 2. Thou wilt not sell thy house. 3. He will not find his son here when he comes. 4. We shall not gain much. 5. Shall we not hear his voice to-day ? 6. You will go to Matope quickly to bring my loads. 7. Will you find anything in the house at present ? 8. The doctors will go to the village to heal the people. 9. Will not your brother be ill, when he comes ? Yes, and I shall bring the doctor to heal him (kumchiritsa). 10. You will not find the things in the house.

IMPERATIVE MOOD.

Sing. 2.	Bwera kuno,	Return hither.
„	Imva liu langa,	Hear my voice.
Plur. 2.	Tsatani ine,	Follow me.
„	Idzani kuno,	Come hither.

The imperative mood in the 2nd sing. is simply the verbal root ; the 2nd plur. affixes the particle **ni** to this root. Frequently, when the verbal root is a monosyllable, the particle **i** is prefixed to the sing. and to the plur., as, **imva**, **idzani**.

WORDS.

Kubwera ; to return.	Kutsata ; to follow.
Kuno, adv. ; hither.	Ine, pron. 1st pers., sg. ; I, me.
Kudza ; to come.	

VOCABULARY.

Kudziwa ; to know.	Kuyimba ; to sing.
Kudya ; to eat.	Zanu, pron. poss., plur., 3 ;
Nkate, mikate, 2 ; bread, loaf.	your.
Kubveka ; to clothe (another).	Kuuza ; to tell, inform.
Kuti, conj. ; that, for.	

EXERCISE 21.

1. Itana atate wako ndi abwenzi ako. 2. Imwani madzi tsopano ; sitidzapeza ena msanga. 3. Bveka mwana wanga ni nsaru yachi. 4. Idya nyama yako. 5. Uzau mpwanga zintu zomwe ndauza inu (you). 6. Yimbani nyimbo zanu bwino. 7. Uza atate wako kuti ine ndi nkazi wanga tafika. 8. Tamangani msanga kwao kupeza zinkuku. 9. Mwana, iwe, tsata mlongo wako ku mudzi. 10. Idzani inu m'nyumba kudya ndi kumwa madzi.

EXERCISE 22.

1. Hear the songs which the children sing. 2. Heal (sing.) my son ; he has a large ulcer. 3. Bring the boy here ; I want to see him. 4. Tell me, what do you want ? 5. Sing (plur.) your songs now. 6. Clothe my sons and my daughters well. 7. Return here when you have found the sheep. 8. Drink the water now ; for we wish to return

at once. 9. Listen to his voice; I wish to know the things which he tells. 10. Know ye that he is a skilful workman.

FIFTH LESSON.

In Chinyanja, almost without an exception, the accent is put on the syllable before the last. The only exceptions to this rule worth mentioning are in those cases in which a particle is fixed on to the end of a word for emphasis, or to express the meaning more definitely. In such cases the rule given above is strictly followed in many instances, and then the particle is to be regarded as really a component part of the word to which it is attached. This holds true with regard to the particle **ni**, which is used to form the 2nd plur. imperative of verbs; thus, **idzáni** is accentuated on the **a**;—**be**, without, devoid of, is another example of this. In other cases the practice varies, and the accent may be considered to fall on the first or on the second syllable preceding the particle, according as the particle is regarded as a mere appendage or as a component part of the word. Thus I have heard **indétu**, yes indeed, with the accent falling on **e**, but **ífetu**, we indeed, with the accent falling on **i**; **limeneli** in the mouths of different speakers may have the accent on the second or on the third syllable, **liméneli** or **limenéli**, as the case may be.

- | | |
|---|---|
| 1. Chogwirira nyali chomwe
chigona pa gome chiri
cha ndani? | 1. Whose is the candlestick
which lies on the table? |
| 2. Zinyemba ndi zinkuku ziri
zooloa. | 2. The beans and the fowls
are cheap. |
| 3. Chiri choipa chopambana
zonse kuti muli odwala. | 3. It is worst of all that you
are sick. |
| 4. Kavalo ali wabwino kwam-
biri kwa antu. | 4. The horse is very useful
for men. |
| 5. Wakupunzira anadza
kuutsa mpunzitsi wachi. | 5. The pupil came to salute
his teacher. |
| 6. Chipinda cha atate wanga
chiri chachikuru kwam-
biri. | 6. The room of my father is
very large. |

WORDS.

Chogwirira nyali, 4 ; candle-stick.	Chipinda, dzipinda, 4 ; room.
Chomwe, pron. rel., sg., 4 ; which.	Zonse, adj., pl., 3 and 4 ; all.
Chigona, 3 sg., cl. 4, pres. ; it lies.	Odwala, adj., pl., 1 ; sick, ill.
Chiri, 3 sg., cl. 4, pres. ; it is.	Kavalo, akavalo, 1 ; horse.
Ndani? pron. inter., sg. ; who ?	Kwambiri, adv. ; very.
Ziri, 3 pl., cl. 3, pres. ; they are.	Antu, pl., 1 ; men.
Zooloa, adj., pl., 3 ; cheap.	Wakupunzira, part. pres., as sub., 1 ; pupil.
Choipa, adj., sg., 4 ; bad, evil.	Kuutsa ; to salute.
Chopambana, part. pres., sg., 4 ; excelling ; (used as adj. of comparison), more than.	Mpunzitsi, apunzitsi, 1 ; teacher.
	Chachikuru, adj., sg., 4 ; large.

In Chinyanja there are no articles, definite or indefinite. In cases, however, of emphatic statement, a demonstrative pronoun is used to translate the English definite article, and more rarely the indefinite article may be expressed by the numeral adjective, **modzi**, one.

VOCABULARY.

Mbalame, 3 ; bird.	Kulima ; to hoe, dig.
Yomwe, pron. rel., sg., 3 ; which.	Chokoketsa, 4 ; plough.
Kupenya ; to see.	Masika, pl. ; harvest-time.
Iri, 3 sg., cl. 3, pres. ; it is.	Chimanga, zimanga, 4 ; maize.
Yeikuru, adj., sg., 3 ; large.	Mapira, pl. ; millet (grain).
Yopambana, adj., sg., 3 ; more than.	Kali, adv. ; already.
Kukonda, as sub., 6 ; love.	Chobala, dzobala, 4 ; produce.
Moyo, 2 ; life.	Wolemara, adj. ; valuable.
Ntima, mitima, 2 ; heart.	Mfumu (ya), mafumu, 5 ; chief.
Ng'ombe, zing'ombe, 3 ; ox.	Kubala ; to bear, produce.
Muntu waminda, 1 ; peasant, countryman.	Bwenzi (la), abwenzi, 1 and 5 ; friend.
	Kabawi, akabawi, 1 ; hawk.

EXERCISE 23.

1. Mbalame yomwe tinapenya iri yeikuru yopambana zonse.
2. Kukonda kwa moyo kuli muntima mwa antu onse.
- 3.

Ng'ombe ndi kavalo ali olemera kwa muntu waminda kuchita ni chokoketsa. 4. Masika a chimanga adata kali. 5. Chimanga ndi mapira dziri dzobala dzolemera dza Afrika. 6. Mfumu yatu iri ni zing'ombe ndi zinkosa zambiri. 7. Mungula chiani, abwenzi anga? 8. Afrika libala dzobala dzabwino dzambiri. 9. Garu ali bwenzi la muntu. 10. Ndapenya kabawi kugwira zinkuku zanga.

EXERCISE 24.

1. He has come to see the bird which you have caught. 2. The life of men is valuable to them. 3. The flesh of the ox is good. 4. The chief is greater than he. 5. We bought the peasant's maize and millet. 6. The friends of the chief came to our (house) to-day. 7. His wife will buy fowls and flesh. 8. Hoe your gardens to-morrow; I wish you to go to Matope to bring my loads. 9. Have the pupils begun their lessons? Yes, they have already finished them. 10. The hawks seize my fowls every day.

It will have been observed in former exercises that adjectives, possessive and demonstrative pronouns, as well as participles, invariably follow the substantives which they qualify. They also agree with their substantives in so far as they take the prefixes, both singular and plural, which are characteristic of their substantives. In the majority of cases, these prefixes are simply the Chinyanja words signifying the preposition "of," prefixed to the root of the adjective or pronoun.

- | | |
|---|---|
| 1. Ndigulitsa tonje ku wot-soka. | 1. I sell thread to the tailor. |
| 2. Ugulitsa chikopa ku wopanga nsapato. | 2. Thou sellest leather to the shoemaker. |
| 3. Iye akwera makwerero a nyumba yanga. | 3. He mounts the steps of my house. |
| 4. Amenewa ali mabuku a ana akazi atu. | 4. These are the books of our girls. |
| 5. Nditumiza nsaru yofira kwa wotsuka. | 5. I send the red cloth to the washerwoman. |
| 6. Awo anena ni anyamata anu. | 6. They speak to your boys. |

WORDS.

Kugulitsa ; to sell.	Kwerero (la), makwerero, 5 ; step.
Tonje <i>or</i> Toinje (la), 5 ; thread.	Amenewa, pron. dem., pl., 1 and 5 ; these.
Wotsoka, otsoka, 1 ; tailor.	Atu, pron. poss., pl., 1 and 5 ; our.
Chikopa, dzikopa, 4 ; hide, leather.	Yofira, adj., sg., 3 ; red.
Wopanga, 1 ; maker.	Kunena ni ; to speak to.
Nsapato, 3 ; shoe.	Nyamata, anyamata, 1 ; boy.
Kukwera ; to mount, climb, ascend.	Anu, pron. poss., pl., 1 and 5 ; your.

VOCABULARY.

Ntoichi, zintoichi, 3 ; banana.	Kulipira ; to pay. As sub- stantive of class 6 it means, pay, payment.
Chinanazi, dzinanazi, 4 ; pine apple.	Gulu la ankhondo, 5 ; band of soldiers, army.
Pwetekere ; tomatoes.	Magulu a ankhondo, pl.
Mbwani, 3 ; cassava.	Maliri, pl. ; boundaries, fron- tier.
Woyera, adj. ; white, pure.	Nyimbo, 3 ; song.
Mpwanu, 1 ; your brother.	—wa—, objective particle, 3 plur., cl. 1 ; them.
Chirazi, dzirazi, 4 ; yam.	Wao, pron. poss., sg., 1 ; their.
Lua (la), malua, 5 ; flower.	
Wokongola, adj. ; beautiful.	
Kazembe, 1 ; general, com- mander.	

EXERCISE 25.

1. Muli ni zintoichi ndi dzinanazi kodi? Iai, ndiri ni pwetekere ndi zimbwani. 2. Iye watumiza kwa ine zintoichi zomwe anagula dzulo. 3. Ndamwa madzi m'nyumba ya mpwanu. 4. Tinadya zimbwani za mlongo wachi. 5. Malua amenewa ali okongola nditu. 6. Kavalo wa sing'anga ata-manga msanga kwambiri. 7. Kazembe anapatsa kulipira kwao kwa gulu la ankhondo la maliri. 8. Nyimbo ya bandazi wankazi iri yabwino kodi? 9. Amai wa ana amenewa wadza kuwafuna. 10. Tidanena ni alongo a kazembe.

EXERCISE 26.

1. I have not bananas, but I have tomatoes. 2. Have you sold the pine-apples and the yams? 3. We drank water in

your house yesterday. 4. They have eaten cassava already. 5. Were their household goods at our (village)? 6. We found the beautiful horse of the doctor. 7. Has the general sent pay to the army? 8. He came to hear the song of the female servant. 9. Did the mother come with her children? 10. She came with their father to search for them.

- | | |
|---|---------------------------------------|
| 1. Ndiri ni mpeni. | 1. I have a knife. |
| 2. Tumizani sing'anga kun-
dichiritsa. | 2. Send the doctor to heal
me. |
| 3. Tenga zintoichi kwa mp-
watu. | 3. Bring bananas for our
brother. |
| 4. Anaopa tsoka lina. | 4. He feared another mis-
fortune. |
| 5. Ndalemba nkalata zina. | 5. I have written some letters. |
| 6. Patsa kwa ine mitengo ina. | 6. Give to me some trees. |

WORDS.

Mpeni, mipeni, 2 ; knife.	Tsoka (la), matsoka, 5 ; mis- fortune.
—ndi—, objective particle for 1 pers. pron., sg.; me.	Ina, pl., 2, zina, pl., 3, lina, sg., 5, of pron. indef.; other, some.
Kutenga ; to bring.	Kulemba ; to write.
Mpwatu, sg., 1 ; our younger brother.	Ntengo, mitengo, 2 ; tree.

It will be observed, that when the personal pronouns occur as the objects of verbs, we sometimes employ the full forms of the pronouns, *ine*, *iwe*, &c., while at other times we insert between the verb and its prefix certain particles which are really modifications of the full pronominal forms; *ndi*, given above, is one of these particles. These will all be given when we come to treat of the personal pronouns in detail. When considerable emphasis is implied, the full form and the particle may both be used to express the object,—the particle in the body of the verb, and the full form of the pronoun after it; thus: **wandichiritsa ine**, thou hast healed *me*.

VOCABULARY.

Kamwana, tiana, 7; little child.	Analibe; he was without, had not.
Liwongo (la), maliwongo, 5; enemy.	Imodzi, adj. num., sg., 3; one.
Munda, minda, 2; garden.	Nsusulo; breakfast.
Cholere, zolere, 4; gift, present.	Mwana wa ng'ombe, sg., 1; young of ox, that is, calf.
Kupita; to go, pass.	Kutsoka; to sew, stitch.
Inde, adv.; even, yes.	Wosauka, osauka, adj.; poor.
Chaka, dzaka, 4; year.	Nchere, michere, 2; salt.
Chaka cha dzulo; the year of yesterday, that is, last year.	Kudya; to eat: as sub., 6, dinner.
Chaka cha lero; the year of to-day, that is, the present or this year.	Chakudya, 4; food.
Ndiribe; I am without, have not.	Suzi, misuzi, 2; soup, gravy, sauce.
	Nsomba, zinsomba, 3; fish.
	Kuwira, v. i.; to boil.
	Kuwiritsa, v. t.; to boil.

Kuwira and kuwiritsa give us a good example of the way in which a transitive or causative verb is formed from an intransitive verb by the change of final *a* into *itsa*.

EXERCISE 27.

1. Tumizani zolere zina kwa tiana ta mpwanga yemwe ali kazembe pa maliri. 2. Tadya zintoichi ndi dzinanazi dzina. 3. Tiri ni abwenzi ambiri, koma sitiri ni (*or* tiribe) maliwongo. 4. Muli ni pwetekere zina m'munda mwanu kodi? Iai; ndinali ni zina chaka cha dzulo, koma chaka cha lero ndiribe inde imodzi. 5. Ankhondo ena ananka kufuna madzi ndi kuni, koma sanapeza zomwe anazifuna. 6. Mwangula kodi nyama ya ng'ombe kwa kudya? Iai, wakupanyama analibe ina, koma ndagula nyama ya mwana wa ng'ombe. 7. Mutsoka chiani? nditsoka nsaru zina kwa antu osauka. 8. Titenga dzobala dzina kwa tiana. 9. Awo anakwera makwerero nafika m'chipinda chokongola. 10. Gula nkuku kwa nsusulo.

EXERCISE 28.

1. I have sent some presents to the little children. 2. Is thy younger brother commander of the chief's army? 3.

You have not eaten any bananas. No, but I have eaten a pine-apple. 4. The enemies of your brother are the friends of his father. 5. We have found some pine-apples in my garden. 6. The soldier has not found the fowls and the beans which he went to seek. 7. The calf's flesh is not good. 8. The butchers have not good meat to-day. 9. He gave an ox and a sheep to the poor (people). 10. He bought a fowl for dinner.

When one substantive is compounded of two substantives of different classes, the concord of adjectives, verbs, &c., is regulated by the class of the first substantive. Thus, **mwana wa ng'ombe**, the child of an ox, a calf, is compounded of a substantive of class 1, and another of class 3; the first of these regulates the concord, as, **mwana wa ng'ombe watu anafa lero**, our calf died to-day.

SIXTH LESSON.

THE SUBSTANTIVE.

The substantive may be called the ruling part of speech in Chinyanja, for all the other parts of speech that admit of change agree with it. They all follow the lead of the substantive, in so far as in different situations they begin with different prefixes depending entirely on the class of the substantive with which they agree. This remark applies to adjectives, demonstrative and other pronouns, participles, verbs, and the preposition of possession, "of" (which really forms adjectives from substantives and other parts of speech).

This principle, called Concord, is the main and governing rule of Chinyanja Grammar, and when the learner has fully grasped the details of it, all else is easy.

According to this principle of concord, we divide Chinyanja substantives into seven distinct classes, each of which has its own peculiar way or ways of forming the plural from the singular, and its own peculiar concord both in the singular and in the plural. In the following lessons are given the details of this principle of concord.

- | | |
|---|---|
| 1. Nkazi ali wokondwa ni mamuna wachi. | 1. The woman is loved by her husband. |
| 2. Ndiri ni kavalo wamamuna ndimo kavalo wankazi. | 2. I have a horse and a mare. |
| 3. Alipo atambala ndi matadzi m'chipwere cha nkuku. | 3. There are cocks and hens in the fowl coop. |
| 4. Amai wanga akonda ana achi onse. | 4. My mother loves all her children. |

WORDS.

Wokondwa, part. pass., sg., 1 ; loved.	Kavalo, akavalo, 1 ; horse.
Mamuna, amamuna, 1 ; husband.	Tambala, atambala, 1 ; cock.
Wamamuna, adj. ; male.	Tadzi (la), matadzi, 5 ; hen.
Wankazi, adj. ; female.	Chipwere, dzipwere, 4 ; cage, coop.
Mwana, ana, 1 ; child.	Alipo, 3 pl., 1 ; there are.

FIRST CLASS OF SUBSTANTIVES.

The first class of substantives consists of words which are the names of living beings. These words for the most part begin with **m**, **mu**, **mw**, or **n** ; **mu** occurs before certain consonants, in combination with which **m** alone would be a difficult sound ; **mw** occurs before vowels ; **n** is probably a euphonic modification of **m**. In some cases the initial **m** has been omitted altogether. To form the plural of this class of substantives we change the initial **m**, **mu**, **mw** or **n** into **a**. In those cases in which **m** has vanished from the singular, we form the plural by simply prefixing **a** to the singular. In the case of one or two substantives the singular and the plural are identical in form.

EXAMPLES.

<i>Singular.</i>	<i>Plural.</i>
Mlongo, brother, sister.	Alongo.
Mbuye, lord, master.	Ambuye (m retained for euphony).
Muntu, man.	Antu.
Mwini, owner.	Eni (probably for aini).
Mwana, child.	Ana (for aana).

<i>Singular.</i>	<i>Plural.</i>
Nkazi, woman.	Akazi.
Sing'anga, doctor.	Asing'anga.
Garu, dog.	Agaru.
Atate, father.	Atate.
Amai, mother.	Amai.

Under this class are to be put all participial or relative substantives, indicating living beings, and beginning with **wa** or **wo**; these form the plural by simply dropping the **w**.

EXAMPLES.

<i>Singular.</i>	<i>Plural.</i>
Woyesa, tempter.	Oyesa.
Wopika, cook.	Opika.
Wakupunzira, pupil.	Akupunzira.

The rule of concord for all words qualifying or otherwise agreeing with substantives of this class is:

- (1). For Adjectives, participles, demonstrative and other pronouns (with a few exceptions to be mentioned afterwards), and the preposition of possession, "of,"
wa in the singular, and
a in the plural.

EXAMPLES.

<i>Singular.</i>	<i>Plural.</i>
Muntu wabwino, a good man.	Antu abwino.
Mwana wakukonda, a loving child.	Ana akukonda.
Bandazi wanga, my servant.	Abandazi anga.
Atate wa ana, the father of the children.	Atate a ana.
Wopika watu, our cook.	Opika atu.

EXCEPTIONS.—**Bwenzi**, a friend, in the singular, has the concord **la** or **ra** of the fifth class, while its plural **abwenzi** takes the concord of the first class.

- (2). For verbs, as personal prefixes agreeing with the subject,
a in the third singular, and **a** in the third plural.

EXAMPLES.

<i>Singular</i> :	Muntu adza, the man comes.
<i>Plural</i> :	Antu adza, the men come.
<i>Singular</i> :	Amai wanga anafa, my mother died.
<i>Plural</i> :	Amai atu adzanka, our mothers will go.

The objective pronominal suffixes, or rather medials, for this class are, for the third singular—**m**—him; and for the third plural—**wa**—or—**a**—them; but these particles are best explained and exemplified under the personal pronouns.

VOCABULARY.

Kupereka; to give, hand over.	Gogo, agogo, 1; he-goat.
Lua (la), malua, 5; flower.	Wang'ono, adj.; small.
Dzulo, adv.; yesterday.	Kusaka; to hunt.
Mpando, 2; seat, chair.	Nialugwi, anialugwi, 1; leopard.
Misiri wa ntengo, 1; carpenter.	Kupa; to kill.
Amisiri a ntengo; carpenters.	Kali, adv.; long ago.
Kufotokozedwa, pass.; to be repaired.	Modzi, num. adj., 1; one. (This word does not take the concord prefix in this class.)
Buru, aburu, 1; ass.	
Pusi, apusi, 1; monkey.	

EXERCISE 29.

1. Mbuye watu anapereka malua kwa nkazi wachi. 2. Dzulo ndinatumiza mpando wanga kwa misiri wa ntengo kufotokozedwa. 3. Abwenzi a mfumu adadza kwatu lero. 4. Wopika wa bwenzi langa ali wachangu kwambiri. 5. Garu wako wang'ono asaka zinkosa zanga. 6. Akazi sananka ku mudzi dzulo kodi? 7. Atate wanga ndimo amai wanga anafa kali. 8. Bandazi watu wasaka lero ndimo wapa nialugwi modzi. 9. Ana ako akukonda anadza kwatu lero kugula nsaru kwa amai wao. 10. Alongo anga onse ali m'nyumba.

EXERCISE 30.

1. The doctor came and healed our little child. 2. A leopard seized our he-goat, but did not kill him. 3. Did the children find their father in the village? 4. My friends are very good, but I wish to find my loving mother. 5. The owners of the garden sold maize and beans to our cook. 6. The master's dogs hunted game to-day; they killed one monkey. 7. The joiners have repaired a chair for my sister. 8. The ass of the doctor died long ago. 9. The servants sent

dogs to their masters. 10. Did not the woman's little child come to our (village) to-day?

In Chinyanja, there is no inflexion for gender; the names of persons of different sexes are in the majority of cases expressed by different words. In the case of animals, the gender in some instances is indicated by different words, as: **tambala**, a cock; **tadzi**, 5, a hen; while **nkuku** is a more general word for, a fowl. In other instances the gender of animals is indicated by means of the adjectives, **wamamuna**, male; and **wankazi**, female; thus, **mpaka wamamuna** is a he-cat; and **mpaka wankazi**, a she-cat; but this contrivance is by no means universal. There is no such thing as gender in the names of inanimate objects.

- | | |
|---|--|
| 1. Wokwati analoa m'nyumba ni chikwati wachi. | 1. The bridegroom entered the house with his bride. |
| 2. Apunzitsi ali anzeru opambana akupunzira ao. | 2. The teachers are wiser than their pupils. |
| 3. Njiranga ndi mpwanga anafika kuno dzulo. | 3. My older brother and my younger brother arrived here yesterday. |
| 4. Wopika udy a apika zin-kuku. | 4. That cook cooks fowls. |
| 5. Akuru a mfumu afuna kutipenya. | 5. The headmen of the chief desire to see us. |

WORDS.

Wokwati, okwati, 1; bridegroom.

Kuloa; to enter.

Chikwati, achikwati, 1; bride.

Mpunzitsi, apunzitsi, 1; teacher.

Wanzeru; wise.

Opambana, pl., 1; more than.

Njir— and mpw— are two contracted substantives of this class, which occur only in combination with possessive pronouns.

Kufika; to arrive.

Kuno, adv.; hither, here.

Udya, dem. pron., sg., 1; that (this word takes u instead of wa as its concord in sg.; its pl., cl. 1, is adya).

Kupika; to cook.

Wankuru or mkuru, akuru, 1; adj. used as substantive; headman.

—ti—, obj. suff., pl. 1; us.

Kupenya; to see.

VOCABULARY.

Nyassa ; name of lake.	Mpamvu, zimpamvu, 3; power, ability.
Nyanja, 3 ; lake, large river.	Kusangalatsa ; to comfort, console.
Yeikuru, zazikuru, adj., 3 ; large.	Nakodzwe, 1 ; water-buck.
Nguruwe, anguruwe, 1 ; wild pig.	Woopu, oopa, adj. ; timid.
Bira, zimbira, 3 ; rock-rabbit, coney.	Kuchotsa ; to carry off.
Mpaka, ampaka, 1 ; cat (retains m in pl.).	Yonenepa, adj., sg., 3 ; fat.
Kusochera ; to wander away.	Ziwiri, num. adj., pl., 3 ; two.
Awo, 3 pers. pron., pl. ; they.	Muntu wanyanja, 1 ; a lake man.
Alibe, 3 pl., pres., cl. 1 ; they are without, have not.	Nkazi wanyanja, 1 ; a lake woman.
Wofatsa, ofatsa, adj. ; gracious.	Kukwata ; to marry (of a man).
Kukwatibwa ni ; to marry (of a woman).	

EXERCISE 31.

1. Nyassa iri nyanja yeikuru nditu. 2. Nyama ya nguruwe udyu iri yabwino yopambana nyama ya bira. 3. Mpaka wa ana anasochera dzulo, ndimo tiribe mpamvu kuwasangalatsa. 4. Alongo anga alibe garu, koma ali ni mpaka wang'ono. 5. Mbuye wanga anasaka lero ndimo anapa nakodzwe modzi, nialugwi modzi ndi zimbira ziwiri. 6. Anakodzwe adya ali oopa. 7. Nialugwi wagwira ndi wachotsa mbuzi yonenepa ; wapa anso ng'ombe. 8. Mbuye wanga ndi nkazi wachi analandira muntu wanyanja ndi nkazi wanyanja. 9. Mpwanga wakwata nkazi wabwino koma woopa ; mlongo wanga wakwatibwa ni muntu wanyanja. 10. Wokwati ali wankuru ; chikwati wachi ali wokongola ndi wofatsa.

EXERCISE 32.

1. Shall we eat a fowl and a coney ? 2. Have the children found their cat ? Yes, they found it in the village. 3. Our dog has seized a fat goat. 4. My cats do not wish to wander away ; they are very timid. 5. Her husband has not killed the leopard, but he has caught a water-buck. 6. That leopard seized and carried off one sheep and two goats. 7. The lake man did not catch any fish to-day, but he caught many yesterday. 8. Your master has received the lake man,

but he has not received the lake woman. 9. Has that beautiful woman married my older brother? 10. No, she married the head man.

The participial substantives, already referred to as belonging to this class, may assume one of at least three distinct forms. Two of these are manifestly participles, and may serve also as adjectives; the third form is a substantive formed from the verbal root (slightly modified) by prefixing the usual *m*.

- (1). Wakupunzira, akupunzira: one learning, one who learns, a learner, a pupil; is simply the ordinary present participle of the verb **kupunzira**. It may also be used as an adjective.
- (2). Wopika, opika; one cooking, one who cooks, a cook; is also a participial form, and is exceedingly valuable as a means of forming new substantives in the language to express new relations and ideas introduced among the people.
- (3). Mpunzitsi, apunzitsi: one who teaches, a teacher; is a verbal derivative formed after the manner of substantives of the first class. The examples of this form are not numerous.

- | | |
|---|---|
| 1. Kazembe ndimo nkazi
wachi wachoka kwa
Matope. | 1. The general and his wife
have left Matope. |
| 2. Mfumu iri ni akazi awiri
ndimo ana atatu. | 2. The chief has two wives
and three children. |
| 3. Woyimba wamamuna
ayimba kwabwino ko-
pambana woyimba wan-
kazi. | 3. The male singer sings
better than the female
singer. |
| 4. Mpunzitsi ali wanzeru,
ndimo ife tiri akupunzira
achi. | 4. The teacher is wise, and
we are his pupils. |

WORDS.

Kuchoka kwa ; to depart from.	Iri, 3 sg., cl. 3 and 5, pres.; he or it is.
Mfumu (ya), mafumu, 5 ; chief.	Awiri, atatu, nums., cl. 1 ; two, three.

Woyimba, oyimba, 1 ; sin-ger.	Kopambana, adv. comp.; more than.
Kwabwino, adv.; well.	Wanzeru, adj.; wise.

Adjectives are sometimes used as substantives of the first class ; thus, **wankuru** or **mkuru**, great, also means "head man," pl. **akuru** ; but **mkuru** may just as well be regarded as a substantive, derived from the same root as the adjective.

VOCABULARY.

Chinkwe, dzinkwe, 4 ; parrot.	Nanzezi, ananzezi, 1 ; swallow.
Dzitatu, num. adj., 4 ; three.	Waukali, adj.; fierce.
Nyani, anyani, 1 ; baboon.	Malo, pl.; place, places (concord often pa, prep. on).
Mlamu, alamu, 1 ; sister-in-law.	Wakumpoto, adj.; northern.
Mwana wa mpwanga, 1 ; my nephew, niece ; child of my brother.	Kuyamba, subst., 6 ; beginning.
Baka (la), mabaka, 5 ; duck.	Dzinja ; summer, rainy season.
Fisi, afisi, 1 ; hyæna.	Mlongo wa atate, 1 ; father's sister, aunt.
Wang'ono, adj.; small.	

EXERCISE 33.

1. Ana akazi anga ali ni dzinkwe dzitatu ndi anyani awiri.
 2. Nyama ya nyani siiri yabwino. 3. Kazembe anapa njirachi ndi alongo achi. 4. Ndatumiza kwa mlamu wanga ndamfuna kupatsa kwa mwana wa mpwanga nanzezi ndi dzinkwe dziwiri. 5. Mfumu sidafika ni nkazi wachi. 6. M'chipwere cha zinkuku alipo atambala ndi matadzi ndi mabaka atatu. 7. Fisi ali waukali kwambiri, koma anialugwi ali aukali opambana afisi. 8. Ananzezi achoka kwa malo pakumpoto pa kuyamba kwa dzinja. 9. Ntawi zina ampaka adya ana ao. 10. Mlongo wa atate wanga anali ni dzinkwe dziwiri, koma mpaka wapa chinkwe chakazi.

EXERCISE 34.

1. Hast thou thy son's parrot? 2. Is the flesh of that wild pig good? 3. Did not the general kill his younger brother? 4. Have you sent a baboon to my nephew? No, but I have sent two to his sister-in-law. 5. Has not the chief come here to-day? Yes, he has come with three of his head men.

6. There are two cocks, a hen, and a duck in the hen-coop.
 7. The leopard and the wild pig are very fierce. 8. At the beginning of the rainy season those swallows will depart from northern places. 9. The small cats are in the house. 10. The dog has killed and has eaten two swallows.

SEVENTH LESSON.

- | | |
|--|---|
| 1. Nkango uli wampamvu wopambana nialugwi. | 1. The lion is more powerful than the leopard. |
| 2. Mikanda yanga iri pati? igona pa mpando pako. | 2. Where are my beads? they lie on thy chair. |
| 3. Mwezi waturuka kodi? ea, koma tsopano suli wooneka. | 3. Has the moon risen? Yes, but at present it is not visible. |
| 4. Mitengo yanu iri yeifupi nditu; tengani ina msanga. | 4. Your trees are very (too) short; bring others at once. |
| 5. Miulu ingati iripo pompano? isanu iripo. | 5. How many heaps are there here? there are five. |

WORDS.

- | | |
|--|---|
| Nkango, mikango, 2; lion. | Suli, 3 sg., neg., pres., cl. 2; it is not. |
| Wampamvu, adj., sg., 1 and 2; powerful. | Wooneka, adj., sg., 1 and 2; visible. |
| Nkanda, mikanda, 2; bead. | Ntengo, mitengo, 2; tree. |
| Yanga, poss. pron., pl., 2; my. | Yanu, pron. poss., pl., 2; your. |
| Pati? inter. pronom. adv.; where? | Ycifupi, adj., pl., cl. 2; short. |
| Igona, 3 pl., cl. 2, pres.; they lie. | Ina, pron. indef., pl., 2; other. |
| Pako, poss. pron., sg., prep. concord; thy. | Mulu, miulu, 2; heap. |
| Uli, iri, 3 sg. and pl., cl. 2; it is, they are. | Ingati? pron. inter., pl., 2; how many? |
| Mwezi, miezi, 2; moon, month. | Pompano, adv.; here. |
| Waturuka, 3 sg., perf., cl. 2; it has come out. | Isanu, adj. num., pl. 2; five. |

SECOND CLASS OF SUBSTANTIVES.

The second class of substantives consists mostly of the names of inanimate objects (though not a few are animate), beginning with **m**, **mu**, **mw** or **n**. In forming the plural of these substantives we change this initial **m**, **mu**, **mw** or **n** into **mi**. In some cases **n** is retained after **mi** of the plural.

. EXAMPLES.

<i>Singular.</i>	<i>Plural.</i>
Mpando ; seat, chair.	Mipando.
Mraga, boundary of country.	Miraga.
Moyo ; life, soul.	Mioyo.
Munda, garden.	Minda.
Mudzi, village.	Midzi.
Mwambi, story.	Miambi.
Ntengo, tree.	Mitengo.
Ntima, heart.	Mitima.
Nkango, lion.	Mikango.
Nso, bow of boat.	Minso.

Sometimes before certain letters, as **t** and **z**, &c., **m** and **n** are interchangeable. Thus we may find **ntima** or **mtima**, **mzimu**, spirit, or **nzimu**. The concord of this class is

(1) For adjectives (except cardinal numerals), possessive pronouns, participles, and the preposition of possession, "of,"

wa in the singular, and
ya in the plural.

EXAMPLES.

- Sing.* Ntengo wabwino ; a good tree ;
 but, ntengo woukuru ; a great tree.
Plur. Mitengo yabwino ; good trees ;
 but, mitengo yeitali ; tall trees ;
 mitengo yeifupi ; short trees.
Sing. Munda wachi ; his garden.
Plur. Minda yatu ; our gardens ;
 but, mpando umene ; this chair ;
 mipando idya ; those chairs.

Sing. Ntima wakusekera ; a joyful, rejoicing, heart.

Plur. Mitima yakusekera ; joyful hearts.

Sing. Mudzi wa mfumu ; the village of the chief.

Plur. Midzi ya mfumu ; the villages of the chief.

The exceptions of adjectives given above occur in some words having a nasal in the singular, as, **wankuru**, **wantali**. The exceptions of demonstrative pronouns, which apply also to numeral adjectives will be noticed more particularly hereafter.

- (2) For verbs we prefix **u** in the singular, and **i** in the plural ; thus, **mudzi uli apo** ; the village is there ; **mitengo igwa** ; the trees fall.

The objective forms of the third personal pronoun are expressed in this class by the medial particles—**u**—in the singular, and—**i**—in the plural.

VOCABULARY.

Kupita ; to pass, go past.	Kufa ; to die.
Kuyenda ; to go.	Yamoyo, adj., pl., 2 ; alive.
Ulendo (wa), maulendo, 5 ; journey.	Iwiri, num. adj., pl., 2 ; two (num. adjs. are exceptions in taking i for ya as their concord).
Lero mamawa, adv. ; to-day in the morning, this morning.	Tonse, adj., with prefix of 1st pers. pron. ; all.
Kukalabe ; to remain.	Umodzi, num. adj., 2 ; one.
Bambo ; sir (in address).	Wakugona, pres. part., sg., 1 and 2 ; lying.
Lero madzulo, adv. ; to-day in the afternoon or evening, this evening.	Pamodzi, adv. ; together.

EXERCISE 35.

1. Lero mamawa njiranga ndi mpwanga wayenda pamodzi ulendo wao ku midzi ya mfumu. 2. Mizimu ya antu idzafa kodi? Iai, idzakalabe yamoyo. 3. Iripo mikango iwiri muntengo tsopano. 4. Ine ndi bwenzi langa tapita miraga yanu jero mamawa. 5. Minda ingati iri ya antu a mudzi udyo? ali ni yambiri. 6. Ife tonse tiri ni nzimu umodzi ndi moyo umodzi. 7. Muntu ali ni mioyo ingati? ali ni umodzi. 8. Bambo, udzakalabe ni ife miezi isanu kodi? Iai, koma

ndidzakalabe kwanu iwiri. 9. Alongo atu ali ni mitima yakusekera lero. 10. Munapenya kodi ntengo udyu woukuru wakugona muntengo?

EXERCISE 36.

1. This morning a large lion passed our village. 2. Your chairs are good, but they are very short. 3. The village of my sister-in-law is not large. 4. How many gardens belong to (iri ya) that head man? he has three. 5. Is the heart of man alive? Yes, the hearts of all living men are alive. 6. Those trees are very short; bring other long (ones) this afternoon. 7. This woman has a joyful heart; she has seen her son to-day. 8. Our friends went a long journey to the villages of their fathers to buy fowls and bananas. 9. Did you hear those stories, sir, at your home or here? 10. Our large trees are not now alive; we saw two lying in the wood.

It will be observed that cardinal numeral adjectives and demonstrative pronouns, and some indefinite and interrogative pronouns, are exceptional in the formation of their concords. For the second class these parts of speech take **u** in place of **wa** as their prefix in the singular, and **i** in place of **ya** in the plural. A similar remark may be made regarding most of the classes.

- | | |
|---|---|
| 1. Uli ni mitanga ingati, mwana wanga? Ndiri ni inai, bambo. | 1. How many baskets have you, my child? I have four, sir. |
| 2. Mwezi uwala usiku, dzua liwala usana. | 2. The moon shines by night, the sun shines by day. |
| 3. Iripo mitanda yambiri m'nyumba yanga, koma umodzi wasweka. | 3. There are many beams in my house, but one has given way. |
| 4. Tinamva mitsanga yanu dzulo. | 4. We heard your big drums yesterday. |
| 5. Tupi la muntu liri ni mitsempa yambiri mbiri. | 5. The body of man possesses very many sinews. |

WORDS.

Ntanga, mitanga, 2 ; basket.	Usana, adv.; at noon, by day.
Inai, num. adj., 2 ; four.	Ntanda, mitanda, 2 ; beam.
Uwala, 3 sg. pres., cl. 2; <i>and</i> ,	Kusweka, v. intr.; to break,
Liwala, 3 sg., cl. 5, pres.; it	give way.
shines.	Ntsanga, mitsanga, 2 ; large
Dzua (la), madzua, 5 ; sun,	drum.
day.	Tupi (la), matupi, 5 ; body.
Usiku, adv. ; by night, in the	Liri, 3 sg., cl. 5, pres.; it is.
night.	Ntsempa, mitsempa, 2 ; sinew.

VOCABULARY.

Kuwona <i>or</i> kuona ; to see.	Kutsegula ; to open.
Kufuna ; to seek, want.	Kutama ; to praise.
Chiani ? inter. pron.; what ?	Mulungu, 2 (but with eon-
Kapena, conj.; or.	cord of cl. 1) ; God.
Munga, minga, 2 ; thorn.	Nkono, mikono, 2 ; forearm,
Kulasa ; to wound.	measure of half-yard.
Mpika, mipika, 2 ; pot.	Kubwera ; to return, come.
—ndi—, obj. medial, 1st pers.	Kuchotsa ; to take out, extract.
sg.; me.	Mwa, prepositional concord
Mlomo, milomo, 2 ; lip.	"of," after prep., m'.

EXERCISE 37.

1. Iripo mitanga itatu m'nyumba ya mwana wa njiranga ; ndinaiwona dzulo. 2. Mufuna chiani pompano ? ndifuna ntanda umodzi wabwino. 3. Mitengo yanu yeitali iwiri yasweka pa njira. 4. Mpika wachi woukuru wasweka kodi ? Inde, wasweka nditu. 5. Ulipo munga m'tupi langa, udandilasa kwambiri ; udzauchotsa kodi, bambo ? 6. Wapeza iwe kodi mipika yatu kapena ntanga watu ? 7. Tidzatsegula milomo yatu kumtama Mulungu. 8. Ndidzagula mikanda ingati ni nkono umene wa nsaru yofira ? 9. Awo sanabwera msanga kwatu ; anakalabe madzua ena m'mudzi mwa mfumu. 10. Nyamata afuna mikono inai kapena isanu kwa zinkuku zachi.

EXERCISE 38.

1. The girl has brought two large baskets of maize. 2. The trees in the garden of my nephew are tall. 3. That

beam is not very strong, sir. 4. The boy had four thorns in his body; they wounded him much. 5. How many beads shall I give you to buy yams and beans? 6. Your large pot is broken; do you wish to buy another? 7. Send to me three or four half-yards of calico; to-morrow I shall want to buy some more (ina). 8. His sister opened her lips to call him. 9. What have you here in the house? we have some half-yards of red calico and many beads. 10. The doctor returned yesterday to extract a large thorn from the lip of my child.

When a qualifying word depends for its concord on a substantive which is itself governed by one of the prepositions, **pa**, on, upon, or **m'**, in, into, then the concord of the qualifying word is modified, this giving rise to what may be called a prepositional concord. Thus, in my garden, may be rendered by **m' munda wanga**, but probably it is preferable to say, **m' munda mwanga**. Again, we say **pa nkono pachi**, on his forearm, rather than **pa nkono wachi**. The word **nkamwa**, the mouth, seems to take this concord always; thus **nkamwa mwako** simply means, thy mouth, and **nkamwa mwabwino**, a good mouth.

- | | |
|---|---|
| 1. Mibvi yatu iri pati? Iri
pano. | 1. Where are our arrows?
They are here. |
| 2. Mwatenga mitolo ingati?
Tatenga inai. | 2. How many loads have you
brought? We have
brought four. |
| 3. M'zinkalango za Afrika
iripo mikango yambiri. | 3. In the forests of Africa
there are many lions. |
| 4. Ndaiwala kuitenga mitepa
yako; iri pa mpando
patu. | 4. I have forgotten to bring
thy fishing rods; they
are on our chair. |
| 5. Iye wapenya mizere isanu
ya mitengo leromamawa. | 5. He has seen five rows of
trees this morning. |
| 6. Mitu ya zing'ombe inali
yeikuru ndi yolempera. | 6. The heads of the oxen
were large and heavy. |

WORDS.

Mubvi, mibvi, 2; arrow.
Pati? adv.; where?

Mwatenga, 2 pl., perf. of v.;
to bring.

Mtolo, mitolo, 2; load (as of grass).	Ntepa, mitepa, 2; fishing rod.
Inai, num. adj., 2; four.	Patu, poss. pron., prep. concord; our.
Nkalango, zinkalango, 3; forest.	Nzere, mizere, 2; row (of things).
Kuiwala; to forget.	Mutu (mtu or ntu), mitu, 2; head.
—i—, obj. medial, 3 pers., pl., 2; them.	Yolemara, adj., pl., 2; heavy.

VOCABULARY.

Wodzaza, adj., sg., 1 and 2; full (of, ni).	Wochepa, yochepa, adj., 2; insufficient.
Nsomba, zinsomba, 3; fish.	Ntengo, mitengo, 2; price, tree.
Uta (wa), mauta, 5; bow.	Kupatsira; to give to (with double object).
Imene, dem. pron., pl., 2; these.	Woutali, yeitali, adj., 2; long, big (of price).
Yokongola, adj., pl., 2; beautiful.	Nkate, mikate, 2; bread, loaf.
Nyama, zinyama, 3; beast, game.	Woka, yoka, pron., 2; self, alone, only.
Yankarwe, adj., sg., 3, and pl., 2; fierce.	Nsomali, misomali, 2; peg, nail.
Nzeru, zinzeru, 3; wisdom.	Kufotokoza; to mend, prepare.
Kudziwa; to know, be able.	
Mamuna, amuna, 1; man, male.	

EXERCISE 39.

1. Bandazi wanu anatenga ntanga woukuru, wodzaza ni zinsomba. 2. Munatumiza mibvi isanu ndi uta kwa ine dzulo kodi? Iai, ine sindinaitumiza. 3. Mizere imene ya mitengo iri yokongola kwambiri. 4. Nkango wa nkalango uli nyama yankarwe nditu. 5. Mtu wachi wa atate wanga uli wodzaza ni nzeru. 6. Mitolo ya akazi inali yolemara, koma mitolo ya amuna inali yochepa. 7. Mundipatsira ntengo wochepa kwa nkuku zanga. 8. Iai, ntengo umene uli woutali. 9. Antu adadya mikate ingati? itatu yoka. 10. Ndifuna misomali; tenga ina.

EXERCISE 40.

1. Where are my servant's baskets? he brought two. 2. The boys gave us four large baskets of fish yesterday. 3. We saw five beautiful rows of tall trees in the forest to-day. 4. The lion is more beautiful than the lioness (nkango woukazi). 5. We have given him two heads of very fierce leopards. 6. The loads of the children are too small; we cannot give them many beads. 7. That man wishes to sell his fishing rod for three half-yards of calico. 8. Is the price of my fowls insufficient? No, it is a big price. 9. I want to mend my chair; bring to me four nails. 10. There are only two loaves.

EIGHTH LESSON.

- | | |
|--|---|
| 1. Ochita watenga akatundu
atatu a zinsungwi lero. | 1. The workmen have
brought three loads of
bamboos to-day. |
| 2. Zinyumba za azungu ziri
zazikuru zopambana zin-
yumba za akuda. | 2. The houses of white men
are larger than the houses
of black men. |
| 3. Ana anayimba nyimbo
zingati? | 3. How many songs did the
children sing? |
| 4. Tipenya mbalame zambiri
zakuuluka m'mlenga-
lenga. | 4. We see many birds flying
in the air. |
| 5. Zinkuku zatu zonse ziri
zabwino. | 5. All our fowls are good. |

WORDS.

- | | |
|---|--|
| Wochita, ochita, 1; workman. | Wakuda, akuda, adj. and
sub., 1; black (man). |
| Katundu, akatundu, 1; load. | Kuyimba; to sing. |
| Nsungwi, zinsungwi, 3; bam-
boo. | Nyimbo, zinyimbo, 3; song. |
| Nyumba, zinyumba, 3; house. | Zingati? inter. pron., pl., 3;
how many? |
| Mzungu, azungu, 1; white
man. | Mbalame, zimbaleme, 3; bird. |
| Ziri, 3 pl., cl. 3, pres.; they
are. | Zakuuluka, pres. part., pl.,
3; flying. |
| Yeikuru, zazikuru, adj., 3;
large. | Mlengalenga, sub.; air. |

THIRD CLASS OF SUBSTANTIVES.

The third class of substantives consists of the names of objects, beginning in very many cases with **m** or **n**.

In forming the plural of this class we prefix the syllable **zi** to the singular; but often, especially when the substantive is followed by qualifying words, this prefix is omitted, and the plural has then the same form as the singular, the one being distinguished from the other only by the concord of the qualifying word or words.

EXAMPLES.

<i>Singular.</i>	<i>Plural.</i>
Nyumba, house.	Zinyumba.
Nyemba, bean.	Zinyemba.
Ndodo, stick, staff.	Zindodo.
Mbale, plate.	Zimbale.
Ng'ombe, ox.	Zing'ombe.
Bendera, banner.	Zibendera.

The concord of this class is

(1) For adjectives (except cardinal numerals), possessive pronouns, participles, and the preposition of possession, "of,"

ya in the singular, and
za in the plural.

EXAMPLES.

<i>Sing.</i>	Mbale yakuda, a black plate;
but,	nyumba yeikuru, a large house.
<i>Plur.</i>	Zimbale or mbale zakuda, black plates;
but,	Zinyumba zazikuru, large houses.
<i>Sing.</i>	Mbalame yatu, our bird.
<i>Plur.</i>	Zimbalame zatu, our birds.
<i>Sing.</i>	Ng'ombe yakufa, a dead ox.
<i>Plur.</i>	Zing'ombe zakufa, dead oxen.

(2) For verbs we prefix the **i** in the singular, and **zi** in the plural.

<i>Sing.</i>	Ng'ombe ifa, the ox dies.
<i>Plur.</i>	Zinyemba ziri zakuda, the beans are black.

The objective forms of the third personal pronoun in this class are the medial particles,—**i**—for the singular, it, and —**zi**—for the plural, them.

As in the first and second classes, there are certain exceptions to the rule given for the concord of adjectives, &c. Thus, cardinal numerals, demonstrative with some indefinite and interrogative pronouns, prefix **i** in the singular and **zi** in the plural; as, **mbale imodzi**, one plate; **zinkuku ziwiri**, two fowls; **zintoichi zina**, some bananas; **Zindodo zingati?** how many sticks?

Participial adjectives also beginning with **o** simply prefix **y** in the singular, and **z** in the plural. Thus we have **nyumba yoyera**, a white house, and **zimbale zowala**, shining plates.

These differences in the prefixes depend in great measure on the manner in which the qualifying word begins, or on the vowel used to connect the root of the word with the class characteristic; this connecting vowel apparently may be **a**, **i**, or **o**.

VOCABULARY.

Kwanu, adv.; at your village or home.	—ku—, obj. medial, 2nd pers., sg.; thee.
Zisanu ndi zinai, num.; pl., 3; nine.	Kutsuka; to wash.
Nyali, zinyali, 3; light, candle.	Yolimba, zolimba, adj., 3; strong.
Chogwirira nyali, 4; candle-stick.	Yolemera, zolemera, adj., 3; valuable.
Dzanja (la), manja, 5; hand.	Kugwira; to catch, seize.
Yoka, zoka, pron., 3; only, alone.	Ukonde (wa) maukonde, 5; net.
Chakudya, 4; food.	Kunyamula; to carry.
Chabwino, adj., sg., 4; good.	Kumanga; to bind, build.
Udzu(wa), maudzu, 5; grass.	

EXERCISE 41.

1. Zinyumba zingati ziripo kwanu? Ziripo zisanu ndi zinai.
 2. Nyali yanga iri m' dzanja langa, koma ndiribe chogwirira nyali. 3. Nyemba zoka siziri chakudya chabwino. 4. Ndikufuna iwe kutsuka mbale zanga tsopano. 5. Nyamata wanga anapeza ndodo yeitali ndi yolimba munkalango. 6. Zing'ombe ziri zolemera kwambiri kwa Angoni. 7. Antu anyanja agwira

zinsomba ni maukonde ao. 8. Anyamata a mfumu ananyamula zibendera zachi. 9. Tifuna kumanga nyumba yatu msanga; tengani inu zinsungwi ndi mitengo ndi maudzu. 10. Lero mamawa azungu awiri anagula zinyemba ndi zinkuku zinai kwatu.

EXERCISE 42.

1. I wish to buy flesh for my men. 2. I have no flesh; I have only beans and fish. 3. I gave thee three white staves yesterday; where are they to-day? 4. That boy wants to wash your plates. 5. Bring your candles and the candlestick. 6. The Angoni have gone to seize the oxen of the Lake people. 7. We shall need much food; buy fowls and beans and fish. 8. Where are the banners of the chief's head man? 9. Did you catch many fishes with your nets this morning? 10. We caught only nine.

When new words are introduced into Chinyanja from a foreign language, such as English or Portuguese, custom varies as to the class under which they are to be included. Thus, **kama**, a bedstead, and **buru**, an ass, from the Portuguese, belong to the first class, and their plurals are **akama**, **aburu**. Other words, such as **buku**, a book, have been put under the fifth class, and prefix **ma** in the plural, as **mabuku**. In many cases it seems best to include such words in the third class, for then no change is needed in forming the plural, and as in the native words of this class, we know the number of the word from the concord of its qualifying words, or, if it be necessary, we may use the ordinary English plural of the borrowed word. Thus, **ketil imodzi** would mean one kettle, and **ketil**, or **ketils ziwiri**, two kettles.

- | | |
|--|---|
| 1. Anyamata atu anapa zinkanga zitatu muntengo. | 1. Our boys killed three guinea - fowls in the wood. |
| 2. Patsani nsima ina kwa mwana wosauka yemwe aima panja. | 2. Give some porridge to the poor child who stands outside. |
| 3. Kulibe kureka kwa nsoni yao. | 3. There is no cessation of their grief. |

- | | |
|---|---|
| 4. Nkuni zambiri ziri zabwino mwa malimwe. | 4. Plenty of firewood is good in the cold season. |
| 5. Mwezi wa lero zimpepo zaomba zozizira nditu. | 5. This month the winds have blown very cold. |
| 6. Antu adata nchito yao yonse; adzachoka kodi? | 6. The men have finished all their work; will they go away? |

WORDS.

- | | |
|---|--|
| Nkanga, zinkanga, 3; guinea fowl. | Nsoni, zinsoni, 3; grief, sorrow. |
| Patsani, 2 pl., imper.; give ye. | Nkuni or kuni, zinkuni (used chiefly in plur.), 3; firewood. |
| Nsima, 3; porridge. | Malimwe, pl.; cold season. |
| Ina, zina, indef. pron., 3; some, other. | Mpepo, zimpepo, 3; wind. |
| Yemwe, rel. pron., sg., 1; who. | Kuomba; to blow. |
| Kuima; to stand. | Yozizira, zozizira, adj., 3; cold. |
| Panja, adv.; outside. | Nchito, zinchito, 3; work. |
| Kulibe, 3 sg., cl. 6, pres; there is not. | Yao, zao, poss. pron., 3; their. |
| Kuleka, inf. as sub., 6; cessation. | |

VOCABULARY.

- | | |
|---|---|
| Nsengwa, zinsengwa, 3; small basket. | Kuganiza; to think, suppose. |
| Kusunga; to keep, preserve. | Kugwira nchito; to work, to be at work. |
| Imodzi, num. adj., 3; one. | Mpamvu, zimpamvu, 3; power. |
| Noka, reflexive pron., 2nd pers. pl.; (your)selves. | Kumva; to feel, suffer. |
| Iyo, dem. pron., sg. 3; this, that, it. | Kuti; to say. Ati; he says. |
| Kuturuka; to go out, issue. | Kwao, adv.; at their home, village. |
| Mbuzi, zimbuzi, 3; goat. | Kugwetsa; to make to fall, knock over. |
| Nkosa, zinkosa, 3; sheep. | Anso, conj.; again, also. |
| Kola (la), makola, 5; fold. | |
| Kusaka; to hunt, chase. | |

EXERCISE 43.

1. Mundipatsira zinsengwa ziwiri za nsima, koma musafuna kodi kusunga nsengwa imodzi kwa inu noka? 2. Iai,

patsha iyo kwa wosauka amene. 3. Tidzaturuka kugula zim-buzi zitatu kwa chakudya cha anyamata atu. 4. Muli ni nkosa zingati m'kola mwanu? ndiganiza kuti ziripo zinai kapena zisanu zoka. 5. Akazi adya afuna kuturuka ni amuna ao, koma amuna agwira nechito yao. 6. Mpamvu ya mfumu iri yeikuru nditu. 7. Ndimva zinsoni zambiri ndi zazikuru. 8. Mpwako ati, kuti kwao mpepo yolimba inagwetsa mitengo yeitali inai. 9. Ana akazi awiri wanka munkalango kutenga nkuni zatu. 10. Nsima iri yabwino kodi? inde, bambo.

EXERCISE 44.

1. Here are four or five baskets of porridge; I shall give it to the workmen. 2. The chief's head man sent me to give you these three goats and this sheep. 3. How many men are at work to-day? 4. Four men build your house, and three others bring bamboos. 5. A great wind knocked over five houses at our village. 6. My brother has suffered many sorrows this morning. 7. The head man has great power and many people. 8. The Lake people keep sheep and goats in their folds; they also catch fish with nets. 9. Our boys hunted game to-day in the forest. 10. Is not your porridge good? Yes, sir, it is good.

- | | |
|--|---|
| 1. Ndiri ni zinfuti ziwiri,
koma bwenzi langa liri
ni zinai. | 1. I have two guns, but my
friend has four. |
| 2. Muntu anatenga katundu
wa zintoichi, ndimo ine
ndinazigula izo kwa
nkwamba wa nsaru. | 2. A man brought a load of
bananas, and I bought
them for a fathom of
cloth. |
| 3. Anyamata anatsegula dzit-
seko ni zimfungulo zao. | 3. The boys opened the doors
with their keys. |
| 4. Nkope yanu iri yansonu. | 4. Your countenance is sor-
rowful. |
| 5. Ndidzakupatsira zina. | 5. I shall give you some. |

WORDS.

Mfuti, zinfuti, 3; gun.	Ntoichi, zintoichi, 3; banana.
Langa, poss. pron., sg., 5; my.	—zi—, obj. medial, 3 pers.
Zinai, num., 3; four.	pl., 3; them.

Izo, dem. pron., pl., 3 ; those, they, them.	Nkope, zinkope, 3 ; face, countenance.
Kutsegula ; to open.	Yansoni, zansoni, adj., 3 ; sorrowful.
Chitseko, dzitseko, 4 ; door.	Kupatsira ; to give to.
Mfungulo, zimfungulo, 3 ; key.	

The verbs **kupatsa**, to give, and **kupatsira**, to give to, afford a good example of verb derivation with a view to extend or define in some other way the fundamental idea of the root. Thus, when we change into **ira** final **a** of **kupatsa**, which means simply, to give, and is followed by only one objective, the thing given, then we get **kupatsira**, meaning, to give to, and admitting of two objectives, one of the thing given, and the other to the person to whom it is given. Thus the sentence, **ndipatsa ntanga kwa iwe**, I give a basket to thee, is more idiomatically expressed by, **ndikupatsira ntanga**. The changes of meaning got in this way are various, depending on the original idea of the root.

VOCABULARY.

Mbaliwali, zimbaliwali, 3 ; ray (of sun).	Kutsoka ; to sew, to weave.
Kuwala ; to shine.	Nkwangwa, 3 ; axe.
Masiku onse, pl., 5 ; all days, every day.	Kugwa ; to fall.
Nyumba ya Mulungu, 3 ; house of God.	Wakuya, akuya, adj., 1 ; deep.
Kusimba ; to admire.	Njati, anjati, 1 ; buffalo.
Mpasa, zimpasa, 3 ; mat.	Nyanga, zinyanga, 3 ; a horn.
Zomwe, rel. pron., pl., 3 ; which.	Mvu, amvu <i>or</i> zimvu, 1 or 3 ; hippopotamus.
	Dzino (la), mano, 5 ; tooth.
	Mpaka, ampaka, 1 ; cat.
	Nyani, anyani, 1 ; baboon.
	Kukwera ; to climb.

EXERCISE 45.

1. Zimbaliwali za dzua ziwala masiku onse. 2. Antu amenewa adza ku nyumba yatu ya Mulungu kodi? 3. Idzani kwatu ndimo mudzasimba zimpasa zomwe antu atu azitsoka. 4. Zimfungulo zakutsegula dzitseko dzatu ziri kuti? 5. M'munda mwanga ziripo zintoichi zambiri. 6. Nkwangwa ya nyamata wanu inagwa m'madzi akuya. 7.

Njati ali ni zinyanga ziwiri zazikuru; mvu alibe zinyanga, koma ali ni mano akuru ndi olimba. 8. Mpaka wanga anapa mbalame ziwiri lero, koma sanadya izo. 9. Kazembe anatumiza awiri a ankhondo achi kugwira zinkuku kwa chakudya. 10. Garu anafuna kusaka anyani, koma awo anakwera mitengo ya nkalango.

EXERCISE 46.

1. This woman's mats are very good, but they are of great price. 2. My brother went into the forest to hunt buffalo, and returned with four horns. 3. In the lake there are many fishes which the villagers catch with their nets. 4. This key will open the door of our house. 5. Their axes did not fall into the water, but were in the hands of their children. 6. Come to seize and to kill three fowls for dinner. 7. I have bought two loads of bananas for four half-yards of calico. 8. The price of your beans is big (long), but your fowls are too cheap (za ntengo wochepe). 9. Our boys saw two serpents (zinjoka) in their friend's village this morning. 10. Will you bring the hippopotamus teeth here to-morrow?

NINTH LESSON.

- | | |
|---|---|
| 1. Antu a mfumu wamanga buru ni zingwe ziwiri. | 1. The chief's people have tied the ass with two ropes. |
| 2. Zintu zimenezi zirikugwa pansu. | 2. These things are falling down. |
| 3. Ziswe zinadya mitanga yatu yonse. | 3. The white ants ate all our baskets. |
| 4. Dzibvundikilo dza mipika yanu dziri pati? | 4. Where are the lids of your pots? |
| 5. Chisoni cha bwenzi langa chinali chachikuru. | 5. The grief of my friend was great. |

WORDS.

Wamanga, 3 pl., perf. tense, cl. 1; they have tied.	Buru, aburu, 1; ass. Chingwe, zingwe, 4; rope.
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Chintu, zintu, 4 ; thing.	Chibvundikilo, dzibvundikilo, 4 ; covering, cover, lid.
Zirikugwa, 3 pl., pres. continuous, 4 cl.; they are falling.	Mpika, mipika, 2 ; pot.
Pansi, adv.; down, on the ground.	Dziri, 3 pl., pres., cl. 4 ; they are.
Chiswe, ziswe, 4 ; white ant.	Chisoni, zisoni, 4 ; grief.
Yonse, adj., pl., 2 ; all.	Chiri, 3 sg., pres., cl. 4 ; it is.
Zinadya, 3 pl., past, cl.; they ate.	Chachikuru, adj., sg., 4 ; great.

FOURTH CLASS OF SUBSTANTIVES.

The fourth class of substantives consists of the names of objects, which in the singular begin with **ch**.

In forming the plural of this class we change **ch** into **z** or **dz**.

The objects whose names form the fourth class are generally inanimate, but sometimes they have life, as **chiswe**, **ziswe** ; white ant. Some of these substantives express abstract qualities, as **chisoni** ; grief, sorrow.

EXAMPLES.

<i>Singular.</i>	<i>Plural.</i>
Chiko ; cup, jug.	Ziko.
Chisoti ; a hat.	Dzisoti.
Chintu ; thing.	Zintu.
Chimwemwe ; joy.	Dzimwemwe.
Chala ; finger.	Dzala.

The concord of this class is—

(1) For adjectives (except cardinal numerals), possessive pronouns, participles, and the preposition of possession, “of,”

cha in the singular, and
za or **dza** in the plural ;

for adjectives and participles beginning with **o**, the concord is **ch** and **z** or **dz** ; while, as before indicated, for cardinal numerals, demonstrative pronouns, and some indefinite and interrogative pronouns, it is **chi** and **zi** or **dzi**.

EXAMPLES.

- Sing.* chiko chakuya, a deep cup ;
 but, chiswe chaching'ono, a small white ant.
Plur. ziko zakuya, deep cups ;
 but, ziswe zazing'ono, small white ants.
Sing. chifua chako, thy chest (of body) ;
 but, chisa chimenechi, this nest.
Plur. dzifua dzanu, your chests ;
 but, dzisa dzimenedzi, these nests.
Sing. chinkwe chakulankula, a talking parrot.
Plur. dzinkwe dzakulankula, talking parrots.
Sing. chisoti cha nyamata, the boy's hat.
Plur. dzisoti dza anyamata, the boys' hats.
Sing. chisoti choyera chimodzi, one white hat.
Plur. dzisoti dzoyera dzinai, four white hats.

- (2) For verbs we prefix **chi** in the singular, and **zi** or **dzi** in the plural ;

- Sing.* chingwe chirikugona pansi, the rope is lying on the ground.
Plur. zakwaipa zatu ziri zambiri, our sins are many.

The objective forms of the third personal pronoun in this class are the medial particles, —**chi**—, for the singular, **it** ; and —**zi**— or —**dzi**—, for the plural, **them**.

VOCABULARY.

Singano, asingano, 1 ; needle.	Kumva ; to bear, suffer, hear.
Kulasa ; to wound, prick.	Kugwira nchito ; to be at work.
Chala, dzala, 4 ; finger.	Pansi pa, prep. ; beneath, under.
Mulungu, 2 ; God.	Mlendo, alendo, 1 ; stranger.
Kukululukira ; to forgive.	Wolema, olema, adj., 1 ; tired.
Chakwaipa, zakwaipa, 4 ; sin.	Kumva chifua ; to feel pain in chest.
Kuika ; to put, lay, place.	Chakuda, adj., sg., 4 ; black.
Wakufa, akufa, part., 1 ; dead.	Ngati, conj. ; if.
Chitanda, dzitanda, 4 ; bier.	
Pachi, poss. pron., sg., prep. concord ; his.	

Kumvana ni ; to believe in.	Usiku, adv.; by night, in the night.
Naye, that is, ni iye ; with, on him.	Kutumiza ; to send.
Dzolemera, adj., pl., 4 ; heavy.	Kumwaza ; to destroy.
Kugona tulo ; to sleep.	Chodzaza, adj., sg., 4 ; full.
Chikope, dzikope, 4 ; eyelid.	

EXERCISE 47.

1. Singano adachilasa chala changa. 2. Mulungu azikukulukira zakwaipa za antu achi. 3. Awo anaika mwana wakufa pa chitanda pachi m'nyumba ya amai wachi. 4. Umva ziswe kodi ? zirikugwira nechito pansi pa zimpasa zatu. 5. Patsa chiko cha madzi kwa mlendo wolema. 6. Nkazi wanga alikumva chifua lero. 7. Tenga chisoti changa chakuda chomwe chirikugona pa mpando. 8. Mulungu atipatsira dzimwemwe dzambiri, ngati timvana naye. 9. Dzikope dzanu dziri dzolemera ; musadagona tulo usiku. 10. Tumiza zintu zimenezi ku mpwako.

EXERCISE 48.

1. The white ants in our house eat many valuable things, and destroy them. 2. This cup is full of milk ; I shall drink it. 3. God is willing to forgive our sins, if we are good, and believe on His Son. 4. My white hat is lying on the ground ; put it on the chair. 5. The bier of the dead boy was in his mother's house yesterday. 6. These needles wound the fingers of the girls. 7. Are my eyelids heavy ? I did not sleep well during the night. 8. The strangers who came this morning feel pain in the chest. 9. My boys are building a house, and they wish the rope which lies on the ground. 10. This child's finger is very small.

To this class belong important participial substantives beginning with **cho**, which, like the corresponding substantives of the first class, are very valuable in the formation of words expressing new ideas introduced into the language. Thus, **chogwirira nyali**, literally, something grasping or holding a light, that which holds a light, comes to mean, a candlestick. We may suppose that in many of these cases the word **chintu**, a thing, is understood.

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|---|--|
| 1. Chopfundira changa chiri chochepea. | 1. My cloak is too small. |
| 2. Dzikopa dza zing'ombe zanga dziri dzofewa. | 2. The hides of my oxen are soft. |
| 3. Mufuna kutema chimanga chanu liti? | 3. When do you wish to reap your maize? |
| 4. Chitsulo chachi chinagwa muntengo; chigona apo tsopano. | 4. His iron (utensil) fell in the wood; it lies there now. |
| 5. Chitsime chiri chakuya kwambiri; ndiribe mpamvu kutunga madzi. | 5. The well is very deep; I am not able to draw water. |

WORDS.

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|--|--|
| Chopfundira, dzopfundira, 4; that which covers, covering, cloak. | Chitsulo, dzitsulo, 4; iron (vessel). |
| Chochepea, adj., sg., 4; insufficient. | Chachi, poss. pron., sg., 4; his. |
| Chikopa, dzikopa, 4; hide, skin. | Chinagwa, 3 sg., past, cl. 4; it fell. |
| Dzofewa, adj., plur., 4; soft. | Chigona, 3 sg., pres., cl. 4; it lies. |
| Kutema; to cut, reap. | Chitsime, dzitsime, 4; a well. |
| Chimanga, zimanga, 4; maize. | Kutunga; to draw (water). |
| Liti? adv.; when? | |

To this class also belong substantives expressing great size, augmentative; these are formed by prefixing **chi** to the ordinary substantive. Thus, **mwala** means, a stone, while **chimwala** means, a large stone. Such words are often used as names of chiefs and headmen, as **Chifisi**, literally, a large hyæna; they are also used as nicknames; thus, a stout person might be called **Chimimba**, pot-belly.

VOCABULARY.

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|--|------------------------------------|
| Idzo, dem. pron., pl., 4; these, them. | Umenewo, dem. pron., sg., 2; that. |
| Kupanga; to make. | Kubala; to produce, bear. |
| Nsapato, zinsapato, 3; shoe. | Kumera; to grow. |

Msanga, adv. ; quickly.	Nkondo, zinkondo, 3 ; war.
Chinyengo, dzinyengo, 4 ; deceit, deceitfulness.	Wangoli, angoli, 1 ; prisoner.
Wachinyengo, adj. or sub., 1 ; deceitful, deceiver.	Chule, achule, 1 ; frog.
Inu, pers. pron., 2 pl. ; you.	Kukonda ; to love, like.
Chitunzi, 4 ; shade.	Ntsinje, mitsinje, 2 ; stream.
Muno, adv. ; there.	Chirombo, zirombo, 4 ; beast of prey.
Nditu, adv. ; yes, indeed.	Zaukali, adj., pl., 3 and 4 ; fierce, wild.
Chimfumu, 4 ; a great chief.	Kuponya ; to throw.
Kubwera ; to return.	Mwala, miala, 2 ; stone.

EXERCISE 49.

1. Dzikopa dza zing'ombe dziri dzolempera ; ni idzo antu apanga zinsapato. 2. Dziripo dzisa dzambiri dza zimbaleme pa ntengo umenewo. 3. Mitengo ya nkalango idya ibala dzobala dzabwino. 4. Chinyengo cha inu, ana, chiri choipa kwambiri. 5. Chitunzi cha nyumba yanu chiri chosokera kwa ine. 6. Chimfumu chidabwera kwa nkondo yachi ; iye adatenga naye angoli ambiri nditu. 7. Achule akonda kukala m'madzi. 8. Anyamata amenewa awiri anaponya dzisoti dzao muntsinje. 9. Anialugwi ali zirombo zaukali ; apa zinkosa ndi zimbuji. 10. Mikango ikala munkalango ; muno isaka anjati.

EXERCISE 50.

1. I have bought two hides from this man ; they are buffalo hides. 2. God does not love deceitful people. 3. In the forest you will find this bird's nest. 4. Bad boys like to throw stones at the frog. 5. I saw a large beast of prey eating a dead buffalo. 6. Leopards hunt in the forests ; but, in the night-time, they come to the villages. 7. I like the shade, when the sun is strong. 8. A large stone wounded my brother to-day. 9. Bring the candlestick and three candles. 10. Two fierce beasts of prey chased these three children home.

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|---|---|
| 1. Antu a midzi imenei alan-
kula Chinyanja. | 1. The people of these vil-
lages speak Chinyanja. |
|---|---|

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|---|--|
| 2. Nyamata wankarwe anamenya garu wanu ni chikoti chachi. | 2. The cruel boy beat your dog with his lash. |
| 3. Sing'anga adachiritsa dzironda dza antu ambiri. | 3. The doctor has healed many people's ulcers. |
| 4. Dzirazi m'munda mwanga dzimera msanga. | 4. The yams in my garden grow quickly. |
| 5. Dzikabado dza kabawi dziri dzakutwa nditu. | 5. The talons of the hawk are very sharp. |

WORDS.

Imenei, dem. pron., pl., cl. 2; these.	Kuchiritsa; to heal, cure.
Kulankula; to speak, talk.	Chironda, dzironda, 4; ulcer.
Wankarwe, ankarwe, adj., 1; cruel, angry.	Chirazi, dzirazi, 4; yam.
Kumenya; to strike, beat.	Kumera; to grow.
Chikoti, dzikoti, 4; whip, lash.	Chikabado, dzikabado, 4; talon, claw.
	Kabawi, akabawi, 1; hawk.
	Dzakutwa, adj., pl., 4; sharp.

The particle **chi** is prefixed to the root of the name of a people to indicate their language; as, **Chinyanja**, the language of the Anyanja or Lake People; **Chiyao**, the language of the Yao people.

VOCABULARY.

Kudziwa; to be able.	Kugwira; to seize.
Mafinya, pl.; pus, matter.	Kupola; to become whole (of a sore).
Kuturuka; to issue, come out.	Chipe, dzipe, 4; lobe of ear.
Chao, zao, or dzao, poss. pron., 4; their.	Kutu (la), makutu, 5; ear.
Kudula; to cut.	Chaching'ono, dzadzing'ono, adj., 4; small.
Yemwe, rel. pron., sg., cl. 1; who, which.	Ntawi zambiri, pl., 3; many times, often.
—m—, medial partic., 3 pers. pron., cl. 1; him, it.	

Chakupa, dzakupa, adj., 4 ; deadly.	Chuma, zuma, 4 ; goods, property.
Chulu, dzulu, 4 ; ant- heap.	Kumi, num. adj., unchange- able ; ten.

EXERCISE 51.

1. Mudziwa kulankula chiyao kodi? 2. Mafinya ambiri anaturuka kwa dzironda dzao. 3. Ndadula dzikabado dza kabawi yemwe ndamgwira. 4. Tipanga dzikoti dzatu kwa chikopa cha mvu. 5. Nyamata woipa anadula chala cha mpwachi ni mpeni wakutwa. 6. Chironda cha nkazi wanga chidapola. 7. Dzipa dza makutu anu dziri dzadzing'ono. 8. Dzobala dza mitengo ya nkalango ntawi zambiri dziri dzakupa. 9. Ziswe za midzi yatu zamanga dzulu dzitatu dzadzikuru. 10. Atate anapatsa zuma zachi zonse ku mwana wamamuna wachi.

EXERCISE 52.

1. How many boys here speak Chinyanja? 2. Do you see the lobe of that man's ear? 3. The chief of the village has much property. 4. We all (tonse) have ten fingers. 5. How many whips have you made for your master? 6. The child's large ulcer has healed quickly. 7. The boys and girls climbed the ant-heap to see the strangers. 8. Many people in your village had large ulcers. 9. The hawks seize our fowls with their sharp talons. 10. The matter of this ulcer is very black.

TENTH LESSON.

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|--|---|
| 1. Uta wopanda mibvi uli wachabe. | 1. A bow without arrows is useless. |
| 2. Ufa wa chimanga uchita nsima yabwino. | 2. The meal of maize makes good porridge. |
| 3. Mfumu inatumiza antu achi kugwira nkondo. | 3. The chief sent his people to make war. |

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|---|---|
| 4. Dzanja lachi lamanja liri
loyera. | 4. His right hand is white. |
| 5. Tumba limeneli lalikuru
linagwa m'matope. | 5. This large bag fell into
the mud. |

WORDS.

Uta (wa), mauta, 5 ; bow.	Mfumu (ya), mafumu, 5 ; chief.
Wopanda, adj., sg., 1 and 5 ; without, apart from.	Inatumiza, 3 sg., past, 3 and 5 ; he sent.
Mubvi, mibvi, 2 ; arrow.	Dzanja (la), manja, 5 ; hand.
Uli, 3 sg., pres., cl. 5 and 2 ; it is.	Lamanja, adj., sg., 5 ; right.
Wachabe, adj., sg., 5 ; of nothing, useless.	Loyera, adj., sg., 5 ; white.
Ufa (wa), maufa, 5 ; meal.	Tumba (la), matumba, 5 ; bag.
Nsima, 3 ; porridge.	Linagwa, 3 sg., past, cl. 5 ; it fell.
Tope (la), matope, 5 ; mud.	

FIFTH CLASS OF SUBSTANTIVES.

The Fifth Class of Substantives consists of words which, while commencing variously in the singular, all begin their plural with the syllable **ma**. This syllable is in most cases prefixed to the root of the word.

This syllable **ma**, however, is either prefixed without otherwise changing the singular form, or is substituted for some other prefix already occurring in the singular; and there are several prefixes or opening syllables in the singular so treated; for example, **dz** in dzanja and dzina, **dzi** in dzino, **lu** in lume, **m** in mfumu, **b** in butu, and **da** in dabvu.

EXAMPLES.

<i>Singular.</i>	<i>Plural.</i>
Uta ; a bow.	Mauta.
Sautso ; affliction.	Masautso.
Lamba ; a belt.	Malamba.
Dzanja ; a hand.	Manja.
Dzina ; a name.	Maina.
Dzino ; a tooth.	Mano.

<i>Singular.</i>	<i>Plural.</i>
Lume ; dew.	Mame.
Mfumu ; a chief.	Mafumu.
Butu ; a girl.	Mautu.
Dabvu ; a wasp.	Mabvu.

The Fifth Class is divided into three sub-classes, according to the concord taken by qualifying words. Thus, the preposition of possession, "of," is in some cases **wa**, in other cases it is **ya**, and in a third very large set of examples it is **la**.

Thus the concord of this class is

- (1) For adjectives (except cardinal numerals), possessive pronouns, participles, and the preposition of possession, "of,"

- In sub-class 1, **wa** in the singular, and
a in the plural ;
 In sub-class 2, **ya** in the singular, and
a in the plural ;
 In sub-class 3, **la** in the singular, and
a in the plural.

Cardinal numerals, demonstrative, and some interrogative and indefinite pronouns, take as their concords **u**, **i**, or **li** in the singular, according to sub-class, and **a** in the plural for all.

Participial adjectives beginning in **o** take **w**, **y**, or **l** in the singular, and no prefix in the plural.

EXAMPLES.

- | | | | |
|-------------|---|--------------|--|
| Adjectives. | { | <i>Sing.</i> | 1. Uta wang'ono, a small bow ; |
| | | <i>Plur.</i> | Mauta ang'ono, small bows. |
| | { | <i>Sing.</i> | 2. Mfumu yabwino, a good chief ; |
| | | but, | Mfumu yeikuru, a great chief ; |
| | { | <i>Plur.</i> | Mafumu abwino, akuru ; good, great chiefs. |
| | | <i>Sing.</i> | 3. Dzira latsopano, new or fresh egg ; |
| | { | but, | Dzira lalikuru, a large egg ; |
| | | <i>Plur.</i> | Madzira atsopano akuru, large fresh eggs. |

Possessive Pronouns.	<i>Sing.</i>	1. Unyolo wako, thy chain ;
	<i>Plur.</i>	Maunyolo ako, thy chains.
	<i>Sing.</i>	2. Sautso yatu, our affliction ;
	<i>Plur.</i>	Masautso atu, our afflictions.
	<i>Sing.</i>	3. Dzino langa, my tooth ;
	<i>Plur.</i>	Mano anga, my teeth.
Participles.	<i>Sing.</i>	1. Ukonde wakukoka, a drawing net ;
	<i>Plur.</i>	Maukonde akukoka, drawing nets.
	<i>Sing.</i>	2. Mfumu yakuweruza, a ruling chief ;
	<i>Plur.</i>	Mafumu akuweruza, ruling chiefs.
	<i>Sing.</i>	3. Dabvu lakuluma, a stinging wasp ;
	<i>Plur.</i>	Mabvu akuluma, stinging wasps.
Preposition "of."	<i>Sing.</i>	1. Ubwea wa nkosa, the wool of a sheep ;
	<i>Plur.</i>	Maubwea a zinkosa, sheeps' wool.
	<i>Sing.</i>	2. Sautso ya amai, the affliction of a mother ;
	<i>Plur.</i>	Masautso a amai, the afflictions of a mother.
	<i>Sing.</i>	3. Diso la nyamata, the eye of the boy ;
	<i>Plur.</i>	Maso a nyamata, the eyes of the boy.
Dem. prons. &c.; parts. in o.	<i>Sing.</i>	1. Ukonde wolimba umodzi, one strong net ;
	<i>Plur.</i>	Maukonde olimba atatu, three strong nets.
	<i>Sing.</i>	2. Sautso yolempera idya, that heavy affliction ;
	<i>Plur.</i>	Masautso olempera adya, those heavy afflictions.
	<i>Sing.</i>	3. Dzino loyera limeneli, this white tooth ;
	<i>Plur.</i>	Mano oyera amenewa, these white teeth.

(2) For verbs, we prefix

For sub-class 1, **u** in the singular, and
a in the plural ;

For sub-class 2, **i** in the singular, and
a in the plural ;

For sub-class 3, **li** in the singular, and
a in the plural.

EXAMPLES.

- Sing.* 1. Ubwea uli woyera, the wool is white ;
Plur. Maukonde agwira zinsomba, nets catch fish.
Sing. 2. Mfumu ipa muntu, the chief kills a man ;
Plur. Mafumu anadza kuno, the chiefs came here.

Sing. 3. Dzanja lachi linagwira mpando, his hand grasped a chair;

Plur. Manja atu ali ofoka, our hands are weak.

The objective medial particles of the 3rd personal pronoun of this class are—

For the singular, —u— in sub-class 1;
 „ —i— in sub-class 2; and
 „ —li— in sub-class 3.
 For the plural, —a— in all cases.

VOCABULARY.

Wankhondo, 1; warrior.	Kupfula; to cry.
Liwongo (la), maliwongo, 5; enemy.	Liu (la), maliu, 5; voice.
Chifukwa cha, prep.; because of.	Mulibe muntu, 1; no man.
Imfa, 3; death.	Kuikira; to lay (eggs).
Kupunzira; to learn.	Podzo, apodzo, 1; fisherman.
Umodzi, imodzi, limodzi, num., 5; one.	Wamisala, amisala, adj., 1; mad.
Woka, yoka, loka, oka, pron., 5; only, alone.	Kuswa; to break.
	Kuluma; to bite.

EXERCISE 53.

1. Wankhondo watenga uta wachi ndi mibvi yachi kugwira nkondo pa maliwongo achi olimba. 2. Sautso ya amai iri yeikuru chifukwa cha imfa ya mwana wankazi wachi. 3. Mautu anu apunzira bwino. 4. Muli ni mano angati? Ine ndiri ni dzino limodzi loka. 5. Awo anapfula ni liu lalikuru nditu, koma mulibe muntu anawamva awo. 6. Manja a nkazi wodwala kwatu anali opanda mpamvu. 7. Zinkuku zatu zidaikira madzira kumi lero mamawa. 8. Ukonde wolimba wa podzo unagwira zinsomba zambiri. 9. Muntu wamisala waswa maunyolo omwe anammanga. 10. Dabvu laling'ono linaluna mwana wamamuna watu dzulo.

EXERCISE 54.

1. I have caught three small fishes with my hand this morning, but the fishermen have caught many with their net.

2. How many eggs did the black hen lay? 3. The black hen laid only one egg, but the white hen has laid four large eggs. 4. Did you see my brother's belt lying on the chair? 5. The boy's bag is full of stones. 6. The teeth of black men are often very white and very strong. 7. The girl's mother has suffered one great affliction. 8. The chief sent his warriors to fight against his fierce enemies. 9. I saw many people binding one madman with five chains. 10. Three wasps came into our house, and one stung this girl severely.

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| 1. Zimbuzi zao ziwiri zinagwa m'dzenje lakuya. | 1. Their two goats fell into a deep pit. |
| 2. Tsiku limodzi liri ni maora ambiri. | 2. One day has many hours. |
| 3. Mabuku atu onse ali m' tumba langa. | 3. All our books are in my bag. |
| 4. Gulu lalikuru la ankhondo lafika kuno lero mama-wa. | 4. A large company of warriors have arrived here this morning. |
| 5. Abwenzi anu alikukwera piri lalitali tsopano. | 5. Your friends are climbing a high hill at present. |

WORDS.

Mbuzi, zimbuzi, 3 ; goat.	Lafika, 3 sg., perf., cl. 5 ; it has arrived.
Dzenje (la), maenje, 5 ; pit.	Bwenzi (la), abwenzi, 5 and 1 ; friend.
Lakuya, adj., sg., 5 ; deep.	Alikukwera, 3 pl., continuous pres., 1 and 5 ; they are climbing.
Tsiku (la), masiku, 5 ; day.	Piri (la), mapiri, 5 ; mountain.
Ora (la), maora, 5 ; hour.	
Buku (la), mabuku, 5 ; book.	
Gulu (la), magulu, 5 ; company, band.	
Lalitali, adj., sg., 5 ; high.	

As has been said before, many new words adopted into Chinyanja are included under the fifth class, with the **la** concord. Examples of this are two words given above—**ora**, an hour ; plural **maora**, hours ; and **buku**, a book ; plural **mabuku**, books.

VOCABULARY.

Dziko (la), maiko, 5 ; country.	Kwalala (la), makwalala, 5 ; street.
Kuloa <i>or</i> kulowa ; to enter, set (of sun).	Mamba, amamba, 1 ; cobra (black).
Inu, pers. pron., 2 pl.; you.	Pakati pa, prep.; in midst of, among.
Dzua (la), madzua, 5 ; sun, day.	Lua (la), malua, 5 ; flower.
Dzungu (la), maungu, 5 ; pumpkin.	Udya, adya, dem. pron. 1 ; that.
Kugulitsa ; to sell.	Pokoso (la), mapokoso, 5 ; noise, din.
Utsi (wa), mautsi, 5 ; smoke.	Maraia, pl.; dress, shirt.
Bodza (la), mabodza, 5 ; lie.	
Moto, mioto, 2 ; fire.	
Kudzaza ; to fill.	
Ilo, dem. pron., sg., 5 ; that, it.	

EXERCISE 55.

1. Kwanu mapiri ali atali nditu ; antu akwera awo ntawi zambiri kodi ? 2. Maenje ambiri akuya alipo m'dziko limeneli. 3. Anyamata ndi ana akazi oipa oka anena mabodza. 4. Loani inu m'nyumba yanu ; dzua lirikuloa. 5. Nkazi wa Jumbe afuna kugulitsa maungu achi. 6. Utsi wa moto ulikudzaza nyumba yao yonse. 7. Alipo makwalala ambirimбири kwatu. 8. Mamba wakupa alikugona pakati pa malua amenewa. 9. Chirobwe liri piri lalitali ; ndalikwera lero mamawa. 10. Wamisala udya alikuchita pokoso lambiri ; ndifuna inu kumgwira. 11. Matumba a maraia anga ali ang'ono.

EXERCISE 56.

1. I saw a very high mountain yesterday ; but I did not know its name. 2. The names of his boys are Jumbe and Kafwa. 3. Do you want to buy this pumpkin and these beans ? 4. My sheep fell into these three pits yesterday ; I found them there this morning. 5. A body of men have gone to the chief's village ; they are now climbing Chirobwe. 6. I see four tall flowers in the middle of our garden. 7. That street is very long ; there are many houses in it. 8. Much smoke issues from this fire. 9. Have you a large pocket in your dress ? I want to give you some fruit. 10. That boy has a very black shirt ; bid him go to wash it.

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|--|--|
| 1. Anyamata ndi ana akazi
akonda kudya mad-
zombe. | 1. Boys and girls like to eat
locusts. |
| 2. Dabvu linaluma kosi la
bwenzi langa. | 2. A wasp bit the neck of
my friend. |
| 3. Tengani matabwa amene-
wa onse; mudzaapeza
pafupi pa ntengo. | 3. Bring all these boards;
you will find them near
the tree. |
| 4. Dambo lomwe liri pafupi
patu liri lalikuru ndi
lopanda madzi. | 4. The plain which is near
our village is large and
waterless. |

WORDS.

Dzombe (la), madzombe, 5 ; locust.	Pafupi patu ; near our home.
Kosi (la), makosi, 5 ; neck.	Dambo (la), madambo, 5 ; plain.
Tabwa (la), matabwa, 5 ; board.	Lomwe, rel. pron., sg., 5 ; which.
Kupeza ; to find.	Lopanda, adj., sg., 5 ; void of, without.
Pafupi pa, prep. ; near.	

It will be observed that, in addition to participial adjectives, there are several other words which begin with **o**, and take the same concord. Such are the adjective **wopanda**, without, devoid of, which is probably a participle; the relative pronoun, and the indefinite pronouns, **onse**, **all**, and **oka**, only, alone.

VOCABULARY.

Kukoka ; to draw, pull.	Kumata ; to plaster, bedaub.
Doko (la), madoko, 5 ; beach, shore.	Dote (la), madote, 5 ; clay.
Koka (la), makoka, 5 ; fish- ing net.	Panda (la), mapanda, 5 ; cleft, or fork of tree.
Samba (la), masamba, 5 ; leaf.	Lintumbu (la), malintumbu, 5 ; red ant.
Lokongola, okongola, adj., 5 ; beautiful.	Pazi (la), mapazi, 5 ; foot.
Kudetsa ; to make dirty, be- foul.	Kulira ; to cry.
Tupi (la), matupi, 5 ; body.	Msulira, 1 ; blacksmith.
Tope (la), matope, 5 ; mud.	Suliro (la), masuliro, 5 ; anvil.
Kupika ; to cook.	Kukomera ; to strike (with hammer).
	Nyundu, 3 ; hammer.
Pala (la), mapala, 5 ; gruel.	

EXERCISE 57.

1. Apodzo anakoka zinsomba zambiri pa doko ni makoka ao. 2. Masamba a ntengo umeneu ali okongola, koma lua lachi liri laling'ono. 3. Mwana wanga anagwa m'dzenje lero, nalidetsa tupi lachi lonse. 4. Ndifuna inu, akazi, kumata nyumba yanga ni dote labwino. 5. Tengani tsopano mitengo ya mapanda inai. 6. Malintumbu adaluma manja ndi mapazi a mwana wankazi; iye alikulira kwambiri. 7. Msulira akomera suliro lachi kolimba ni nyundu yachi. 8. Alendo amenewa alikupika pala. 9. Umva utsi wa moto kodi? 10. Iai, koma ndimva dzua kwambiri.

EXERCISE 58.

1. I see five fishes near the shore of the lake. 2. Their bodies are white, but they have dirtied them with mud. 3. Black men build their houses with forked trees. 4. The blacksmith's anvil is very strong. 5. Cook (ye) gruel and porridge for your children. 6. This red ant is large; it bit my foot severely (kolimba). 7. Are the women willing to work? I wish them to plaster the boy's house with clay. 8. I have a headache to-day. 9. Yesterday I suffered from (the heat of) the sun. 10. That leaf is more beautiful than this one.

ELEVENTH LESSON.

- | | |
|---|---|
| 1. Kukonda kwa amai kuli kwakukuru. | 1. A mother's love is great. |
| 2. Kunama kuli koipa nditu. | 2. Lying is very wicked. |
| 3. Kuunika kwa dzua kutobwa maso atu. | 3. The light of the sun dazzles our eyes. |
| 4. Kuopa kwadzaza mitima yao. | 4. Fear has filled their hearts. |
| 5. Kuuluka kwa zimbalame zimenezi kundiseketsa ine. | 5. The flight of these birds gives me pleasure. |

WORDS.

Kukonda, sub., 6 ; love.	Kuopa, 6 ; fearing, fear.
Kwakukuru, adj., sg., 6 ; great.	Kwadzaza, 3 sg., perf., cl. 6 ; it has filled.
Kunama, 6 ; lying.	Kuuluka, 6 ; flying, flight.
Kuli, 3 sg., pres., cl. 6 ; it is.	Kundiseketsa, 3 sg., pres., cl. 6 ; with medial obj. par- ticle, 1st pers. sg.; it pleases me.
Koipa, adj., sg., 6 ; bad, wicked.	
Kuunika, sub., 6 ; shining, light.	
Kutobwa, 3 sg., pres., cl. 6 ; it dazzles.	

SIXTH CLASS OF SUBSTANTIVES.

The sixth class of substantives contains the infinitives of verbs, used as substantives. They always begin with the infinitive prefix **ku**, and if they form a plural, they change this **ku** into **ma**, and also change final **a** of the verbal root into **o**. This class is important, for by it we have the means of expressing abstract words and ideas newly introduced among the people.

EXAMPLES.

<i>Singular.</i>	<i>Plural.</i>
Kukonda ; love.	—
Kudalitsa ; blessing.	Madalitso.

The concord of this class is

- (1) For adjectives, possessive pronouns, participles, and the preposition of possession, "of,"
kwa in the singular, and
a in the plural (when it is formed).

With words beginning in **o**, **k** is simply prefixed ; while in the case of demonstrative and some other pronouns, **ku** or **kwi** is prefixed.

EXAMPLES.

<i>Sing.</i>	Kuopa kwambiri, much fear ;
but,	Kuopa kwakukuru, great fear.
and,	Kuopa kolimba, strong fear.
<i>Sing.</i>	Kukonda kwatu, our love ;
but,	Kuunika kwina, another light,
and,	Kuunika kudya, that light.
<i>Sing.</i>	Kukululukira kwa zakwaipa, forgiveness of sins.

(2) For verbs, we prefix

ku in the singular, and

a in the plural ;

Kumera kwa ntengo umeneu kunali kwakukuru ;

The growth of this tree was great.

The objective medial particles of the 3rd personal pronoun of this class are —**ku**— for the singular, and —**a**— for the plural.

The same concord occurs when the infinitive stands as the subject of a sentence.

Thus we say—Kumwa madzi kuseketsa antu aludzu ;

To drink water gives pleasure to thirsty people.

VOCABULARY.

Kubuma, 6 ; growling.

Nkango, 2 ; lion.

Kupenya ; to see.

Kukwia, 6 ; anger.

Kudya, 6 ; food, eating.

Masiku onse, pl., 5 ; all days,
every day.

Kulimbitsa ; to strengthen.

Tonse, pron. with prefix of
1 pl.; we all.

Nchito, zinchito, 3 ; work.

Pa maso pa, prep. concord ;
in the eyes of.

Kutafuna, 6 ; mastication.

Kofunidwa, pass. part., 6 ;
desired, desirable.

Kuwala, 6 ; shining, splen-
dour.

Mwezi, miezi, 2 ; noon.

Kupambana, 3 sg., pres., 6 ;
it surpasses.

Kuba ; to steal.

Kukwiitsa ; to make angry.

Kuturutsa ; to send or give
out.

Kupfula ; to shout.

EXERCISE 59.

1. Ndinamva kubuma kwa mikango iwiri munkalango.
2. Atate osafuna kupenya kukwia kwa ana achi. 3. Kudya kwatu kwa masiku onse kutilimbitsa ife tonse. 4. Kupika nsima kuli nechito ya muntu udy. 5. Kutafuna kwa kudya kwanu kuli kofunidwa. 6. Kuwala kwa dzua kupambana kuwala kwa mwezi. 7. Kuba zuma za wina kutikwiitsa. 8. Anyamata anaturutsa kupfula kwakukuru. 9. Kukonda kwa ana achi kumseketsa amai. 10. Kuopa kwambiri sikuli kwabwino.

EXERCISE 60.

1. To strengthen the hearts of my friends is my work every day. 2. The girls heard the growling of a lion yester-

day near their village. 3. Their food will strengthen them greatly. 4. The shining of the sun is strong to-day. 5. Stealing is a very wicked thing in the eyes of God. 6. Fathers and mothers desire the love of their children. 7. This man fears the anger of his master. 8. We all desire the forgiveness of our sins. 9. To cook gruel is not heavy work. 10. Our teeth work the mastication of our food.

SEVENTH CLASS OF SUBSTANTIVES.

The seventh class of substantives consists of diminutive words, which are formed by prefixing the syllable **ka** to the singular of the ordinary substantive. The plural is formed by prefixing the syllable **ti** to the plural of the ordinary substantives.

EXAMPLES.

<i>Sing.</i>	Kamwana, a little child.	<i>Plur.</i>	Tiana.
„	Kagaru, a little dog.	„	Tiagaru.

The concord of these substantives is

- (1) for adjectives, possessive pronouns, participles, and the preposition of possession, “of,”
ka in the singular, and
ta in the plural.

Cardinal numerals, demonstrative, and some indefinite pronouns, take **ti** in the plural; while words beginning with **o** take **k** and **t** respectively.

EXAMPLES.

<i>Sing.</i>	Kamwana kabwino, a good little child ;
but,	Kagaru kolimba, a strong puppy.
<i>Plur.</i>	Tiana tabwino, good little children ;
but,	Tiampaka toyera, white little cats.
<i>Sing.</i>	Kamwala kachi, his small stone.
<i>Plur.</i>	Tiana tao tonse, all their little children.
<i>Sing.</i>	Kagaru ka nyamata, the boy's puppy.
<i>Plur.</i>	Tiampaka ta nkazi, the woman's kittens.

- (2) For verbs we prefix
ka in the singular, and
ti in the plural.

Sing. Kamwana kakonda amai wachi, the little child loves its mother.

Plur. Tiampaka tisewera panja, the kittens play outside.

The medial objective particles of the third personal pronoun of this class are, —**ka**— for the singular, and —**ti**— for the plural.

Kantu, something, anything, has the same concord as the singular of diminutives.

Many substantives have no singular, and are found only as plural forms; for the most part these belong to the fifth class. Examples of these are—

Madzi, water.	Malonda, merchandise.
Mau, a word <i>or</i> words.	Maliri, boundary, limits.
Malo, a place.	Makalidwe, behaviour.
Masika, harvest time.	Madzulo, afternoon, evening.
	Malungo, fever.

Other two—Mimba, belly, abdomen; and Misala, madness; may belong to the second class.

VOCABULARY.

Kagaru, tiagaru, 7; a little dog.	Ntsinje, 2; river.
Wanje, anje? interr. pron., 1 and 5; what kind of?	Mpwanga, 1; my brother.
Nyemba, 3; bean.	Kudwala; to be sick, ill.
Ntenda, zintenda, 3; disease.	Wanzeru, anzeru, adj., 1; wise.
Kuika; to lay, put, place.	Kusewera; to play.
Chintu, zintu, 4; thing.	Nzimbe, 3; sugar-cane.
Kufika; to arrive.	Kutema; to reap, cut.
Kugona tulo; to sleep.	Kuyamba; to begin.
Muntu wamisala; a madman.	Ichi, 3, pers. pron., sg., 4; it.
Kutawa; to flee.	Kumwalira; to die.
Kubisala; to hide oneself.	Kufuna; to be like to, wish.

EXERCISE 61.

1. Kamwana kanga kandikonda kwambiri.
2. Tiagaru tatu tiri tokongola.
3. Mufuna kugula malonda atu kodi? Muli ni malonda anje? Ndiri ni zinyemba ndi zinkuku.
4. Kamwala kameneka kanalikugona pafupi pa ntsinje.
- 5.

Mpwanga adwala ni ntenda ya mimba. 6. Ikani chintu chimenechi pa malo pachi. 7. Madzulo adafika; tiana tatu tating'ono tirikugona tulo. 8. Muntu wamisala anatawa nabisala pa piri. 9. Mau onse a Mulungu ali anzeru. 10. Makalidwe abwino a bwenzi lanu adandiseketsa kwambiri.

EXERCISE 62.

1. Do our kittens play with the little dogs of our friend? 2. What kind of merchandise do you sell to-day? I am selling Indian corn and sugar cane. 3. Harvest time has arrived; have you begun to reap your maize? 4. Have you done anything good this morning? 5. The people of this country are ill of abdominal diseases. 6. Here is my hat; put it in its (proper) place. 7. Fever has seized him; he is like to die. 8. Three madmen climbed the mountain to-day; they have fled from the houses of their friends. 9. I have heard to-day many words good and bad. 10. These little children love their father and their mother.

TWELFTH LESSON.

This lesson contains a few additional exercises on the substantive and its concords.

Under the first class were included those important participial or relative substantives beginning with **wo**. They are always derived from verbal roots, and each is really equivalent to a relative clause; thus, **wofesa** means, he who sows. It will be seen that an endless number of valuable substantives can thus be formed. The relative or participial substantives in **cho** of the fourth class are also important; thus, **chotema** might come to mean, a reaper (implement), &c.

VOCABULARY.

Wopika, 1; cook.	Woona, oona, adj., 1; true, real.
Kuwiritsa; to boil (transitive).	Wofesa, 1; sower.
Kuuza; to bid.	Kuturuka; to go out, issue.
Wopembedza, 1; worshipper.	Mbeu, zimbeu, 3; seed.

Wakunyamula, 1 ; carrier.	Wotsoka ; tailor, seamstress.
Kulema ; to be tired, weary.	Wonyenga, 1 ; a deceiver.
Kupumula ; to rest.	Kunama ; to lie.
Wochita, 1 ; workman.	Kukwia ni ; to be angry with.
Katundu, akatundu, 1 ; load.	Wamabodza, 1 ; liar.
Wakumva, 1 ; patient.	Wanteradi, adj. ; truthful.
Kunyamula ; to carry.	Wogonjetsa, 1 ; conqueror.
Kudziwa ; to know.	Mkoli, mikoli, 2 ; prisoner.
Kutsoka ; to sew.	

EXERCISE 63.

1. Wopika watu wawiritisa madzi ; ndamwuza kupika madzira asanu. 2. Mulungu akonda opembedza Achi oona. 3. Wofesa anaturuka kufesa mbeu zachi m'munda mwachi. 4. Akunyamula atu alikulema ; uzani awo kupumula. 5. Wochita udyā watenga akatundu awiri a mitengo lero mama-wa. 6. Nyamulani wakumva kuno m'nyumba ; ndifuna kuidziwa ntenda yachi. 7. Wotsoka alinkudza lero kutsoka nsaru zanga. 8. Nyamata udyā woipa ali wonyenga ; anama naba nanyenga antu ntawi zambiri. 9. Mulungu akwia ni amabodza ; koma akonda anteradi. 10. Ogonjetsa adabwera ni mikoli yambiri.

EXERCISE 64.

1. Tell the cook to boil water, and to bring it here. 2. What kind of seeds did the sower wish to sow in your garden ? He sowed maize seeds. 3. The true worshipper of God loves Him with all his heart and all his strength. 4. Your basket carrier has arrived ; how much calico shall I give him ? 5. Liars are not good men ; they deceive their friends. 6. My three patients are in the house ; come to see them. 7. The tailor is tired with his work ; he has sewed all day. 8. We are very angry with these three boys ; they are deceivers and thieves (oba). 9. The conqueror arrived at his village yesterday ; he brought much property with him. 10. The carriers are very tired with their journey (ulendo) ; they wish to rest in this village.

When several verbs follow each other in a narrative, connected by the conjunction "and," the conjunction, instead

of being put in full, **ndimo** or **ndi**, is often expressed simply by the letter **n** prefixed to the verb; as, **Anama naba manyenga**, he lies and steals and deceives.

- | | |
|---|---|
| 1. Waika chisoti pa mutu pachi. | 1. He has put the hat on his head. |
| 2. Antu angati akala m'mudzi mwanu? | 2. How many people stay in your village? |
| 3. Ulipo ntsinje woukuru pafupi pa nyumba pao. | 3. There is a large stream near their house. |
| 4. Iripo mitembo iwiri kwao lero. | 4. There are two dead bodies at their village to-day. |
| 5. Nzachi wa mwana wama-muna wanga ali nyamata wabwino ndi wanzeru. | 5. The companion of my son is a good and wise youth. |

WORDS.

Mutu, mitu, 2; head.	Kwao; at, to their home or village.
Kuika; to put, place.	
Ulipo, iripo, 3 sg. and 3 pl., pres., cl., 2; there is, there are.	Nza—, anza—, 1; companion. This word always has a poss. pron. attached to it.
Ntembo, mitembo, 2; corpse, dead body.	Wanzeru, adj.; wise.

In the preceding sentences are found further examples of what has been called the prepositional concord, which is much employed in Chinyanja as an idiomatic abbreviation.

It will be noticed that although, as a rule, the possessive pronouns immediately follow the substantives which they qualify, yet, when a substantive and a qualifying word (an adjective) together form a single notion, the poss. pron. is put after the whole of this composite word. Thus, **Mwana wanga wabwino**, means, my good child; but **Mwana wan-kazi wanga wabwino**, is put for, my good daughter; so, **mwana wa nkosa watu**, means, our lamb.

VOCABULARY.

Angoni, pl., 1; Angoni people.	Kuchira; to grow well, get better.
Mkuru, akuru, 1; head man.	Kuchiritsa; to heal.
Mfiti, zimfiti, 3; witch, evil spirit.	Mankwala, pl.; medicine.
Kuganiza; to think, suppose.	Kuyamba; to begin.
Kuti, conj.; that.	Watsopano, adj.; new.
Apatsogolo, adj., pl., 1; first, in front.	Nkwamba, 2; fathom, 2 yards.
Chombo cha utsi, 4; steam-boat.	Kulemba; to write.
Nchenga, 2; sand.	Kumera; to grow.
	Kukunka; to gather.
	Ntungo, 3; spear.
	Kuatsa; to set fire to.

EXERCISE 65.

1. Angoni onse ndi akuru ao aopa zimfiti kwambiri; awo aganiza kuti zimfiti zifuna kugwira ndi kudya mitembo ya antu akufa. 2. Tirikunka (pa) ulendo; tirikufuna kuona mfumu ya dziko limeneli; ife toka tiri tapatsogolo, koma ena, anzatu, alikutitsata ife. 3. Chombo cha utsi chatu chinali-kukwera nyanja Chire dzulo; pafupi pa Chiromo tinachedwa chifukwa cha nchenga wambiri; apo madzi ang'ono alipo nditu. 4. Udyo ndi nzachi ananva mimba lero mamawa; tsopano adachira; koma mpwanga, yemwe ali kwatu, alikumva mutu kwambiri; mufuna kodi kubwera, bambo, kumchiritsa ni mankwala anu? 5. Mawa tidzayamba kumanga nyumba yatsopano; pitani inu ku midzi nuzani antu kuti tifuna kulemba maina ambiri msanga. 6. Antu a midzi adafesa zimbeu zao kali; tsopano dzimanga ndi dzobala dzina dzirikumera bwino; mwezi wa mawa onse adzayamba kutema ndi kukunka dzobala dzao.

EXERCISE 66.

1. All our friends like to hunt animals; in the morning they go out into the forest with their dogs, with bows and arrows, and their spears; often they set fire to the bush to drive out the animals. 2. There are at present in my station (kwatu) two women and three men who are suffering (from) severe (great) diseases; other two have toothache.

3. The children take much pleasure in singing (delight much to sing) their hymns (songs of God); they all learn quickly to sing, and they know the words well. 4. Have you any medicine, sir, for my little child? it is suffering from abdominal disease; yesterday it was like to die. I have good medicine for thy little child; I shall be much pleased to heal it. 5. Some hill men have brought three sheep to sell, but they want a very large (long) price for them; they want eight fathoms of calico for one sheep. 6. I am wanting many men to go to Blantyre for loads in four days; go you two to the villages to call carriers; I shall write their names to-day and to-morrow.

As has been already hinted, there is another way of looking at the formation of the concords than the way made use of in the foregoing lessons. We may regard a qualifying word as consisting of three parts—

- (1) The root indicating the quality of the word; this is the final and usually the largest part;
- (2) The letter indicating the class of the substantive with which the qualifying word agrees; this is the concord characteristic, and is the initial letter;
- (3) A connecting vowel, joining together the other two parts. This vowel, as already said, may be *a*, *i*, or *o*; and from this arise the differences noticed in giving the details of concord in the various classes.

Thus, if we take such a sentence as—

Dzisoti dzanga dzoyera dziwiri dziri pano,
My two white hats are here,

we have examples of all three connecting vowels.

Thus, **dzanga**, the possessive pronoun “my,” has for its root, **nga**; for its concord characteristic (plur. of class 4), **dz**; and for its connecting vowel, **a**.

Again, **dziwiri**, the cardinal numeral “two,” has for its root, **wiri**; for its concord characteristic, **dz**; and for its connecting vowel, **i**; so with verb, **dziri**.

And, **dzoyera**, a participial adjective, “white,” has for its root, **yera**; for its concord characteristic, **dz**; and for its connecting vowel, **o**.

In substantives many examples of the same process—characteristic, connecting vowel, root—are found, but in other cases there has been suppression of one of the two first parts, or amalgamation of them into one; this is seen in the two forms, **mutu** and **mtu**, head.

THIRTEENTH LESSON.

ADJECTIVES.

- | | |
|---|---|
| 1. Mudziwa kodi kundipat-sira nsaru ina yabwino? | 1. Can you give me some good cloth? |
| 2. Muntu wanzeru akonda Mulungu ni ntima wachi wonse. | 2. A wise man loves God with all his heart. |
| 3. Anzatu onse adachoka; ife toka tiri pano. | 3. All our companions have gone; we alone are here. |
| 4. Piri limeneli lalitali liri ni dzina Chirobwe. | 4. This high mountain has the name Chirobwe. |
| 5. Chisoti changa choyera chirikugona pansi. | 5. My white hat is lying on the ground. |
| 6. Sitifuna kudya dzobala dzowisi. | 6. We do not wish to eat immature fruits. |

WORDS.

Kupatsira; to give to.	Choyera, adj., sg., 4; white.
Ina, indef. pron., sg., 3; some, any.	Dzina (la), maina, 5; name.
Toka, indef. pron., with prefix of 1st pl.; only, alone.	Pansi, adv.; down, on the ground.
Lalitali, adj., sg., 5; high, lofty.	Chobala, dzobala, 4; fruit.
	Dzowisi, adj., pl., 4; green, immature.

In Chinyanja, adjectives, with few exceptions, are distinctly and manifestly derivatives; most of them can be directly traced to some nominal or verbal root. Those formed from substantives for the most part simply prefix to the substantives, from which they are derived, the class characteristic of the substantive with which they agree; or, to

view the concord in another light, the class letter of the qualified substantive is joined to the root of the qualifying substantive by the vowel *a* ; thus, **nzeru** means, wisdom, and if we wish to say, a wise friend, we say, **bwenzi la-nzeru**, or **bwenzi l-a-nzeru**, the result of both methods being, **bwenzi lanzeru**.

Adjectives formed from verbs are mostly participles ; some of these prefix the characteristic letter by means of *a* to the *infinitive* of the verb ; these are simply present participles ; thus from **kukonda**, to love, we get **wakukonda**, loving, affectionate. In other cases, the characteristic letter is joined to the *verbal root* by the vowel *o* ; thus, from **kuwala**, to shine, we have **nkope yowala**, a shining or bright face.

Some adjectives appear to be derived from adverbial roots ; thus from **kali**, already, of old, and **tsopano**, now, at present, we get **wakali**, old, and **watsopano**, new.

Other adjectives, including numerals, are not derived from any other part of speech, but they are few.

As will have been seen from many previous examples, the qualifying word always follows the substantive which it qualifies.

I.—Adjectives derived from substantives, and qualifying substantives of Classes 1, 2, or 3.

- Class 1. *Sing.* wa— ;
Muntu wanzeru, a wise man ;
Plur. a— ;
Antu anzeru, wise people.
- Class 2. *Sing.* wa— or wou— ;
Ntengo wabwino, a good tree ;
Ntengo woukuru, a large tree ;
Plur. ya— or yei— ;
Mitengo yabwino, good trees ;
Mitengo yeikuru, large trees.
- Class 3. *Sing.* ya— or yei— ;
Nyama yamoyo, a living animal ;
Nyama yeing'ono, a small animal ;
Plur. za— or zazi— ;
Nyama zamoyo, living animals ;
Nyama zazing'ono, small animals.

In the following lists each adjective is given as it occurs in concord with a singular substantive of Class 1.

VOCABULARY.

Wamabodza, adj.; lying, untruthful.	Wachabe; empty, useless.
Wambiri; much, many.	Wachangu; nimble, active.
Waufulu; free, liberal.	Wansisi; merciful.
Wamisala; mad.	Wampamvu; powerful, able.
Watsopano; new (from an adverb).	Wachimwemwe; joyful.
Wakali; old.	Wanteradi; truthful.
Wankuru; great, large.	Wantendere; peaceful.
Waukali; wild, fierce.	Wanyanja; of, or belonging to a lake.
Wankazi; female.	Wanfupi; short.
Wamamuna; male.	Wachinyengo; deceitful.
Wang'ono; small, little.	Wamvanu; faithful, believing.
Kukalabe; to stay, remain.	Vumbwi, avumbwi, 1; wild cat.
Ntundu, 2; race, kind, nation.	Mbwani, 3; cassava.
Kupembedza; to worship.	Bodza (la), mabodza, 5; lie.
Nkosa yeikazi, 3; ewe.	Kutawa; to flee.
Ntsempa, 2; sinew.	Kunena ni; to say to.
Kusenza; to lift.	Tupi (la), matupi, 5; body.
Mpasa, zimpasa, 3; mat.	

EXERCISE 67.

1. Ife sitifuna anyamata ndi ana akazi amabodza kukalabe kwatu. 2. Ntengo umeneu uli woufupi kwambiri. 3. Tina-penya nkango wamamuna umodzi ndi mikango yeikazi iwiri munkalango dzulo. 4. Mitundu yambiri ya antu ikala m'dziko limeneli. 5. Ana inu, kalani abwino; tirikufuna kupembedza Mulungu. 6. Nyumba zanu ziri zakali; musamanga zina zatsopano bwanje? 7. Ampaka atu ali antendere; koma avumbwi antengo ali aukali nditu. 8. Zimbwani zimenezi zazing'ono ziri zachabe. 9. Tikonda kudya zinsomba zanyanja; ziri zabwino. 10. Anzanu anadza kuno lero mamawa nanena mabodza ambiri; ine ndiganiza kuti awo ali achinyengo kwambiri.

EXERCISE 68.

1. Two mad women fled from their villages and climbed the mountain. 2. The baboons are very active in climbing (m'kukwera) the large trees. 3. My friend has four faithful servants in his house. 4. All words that God has spoken are true. 5. A small ewe belonging to me (ya ine) has wandered (kusochera) into the forest. 6. The sinews of my brother's body are very powerful; he can lift a great load. 7. His head remains free; but they have bound his hands strongly. 8. Your mats are useless; I do not want to buy them. 9. God is merciful to all people who worship Him. 10. The joyful mother saw her son near the village.

II.—Adjectives derived from substantives, and qualifying substantives of Classes 4, 5, 6, or 7.

Class 4. *Sing.* cha—;

Chiko chantengo, a wooden cup;

Plur. za— or dza—;

ziko zantengo, wooden cups;

dzimwemwe dzambiri, many joys.

Class 5. *Sing.* wa—, or ya—, or la—; and

wou—, or yei—, or lali—;

Uta wang'ono, a small bow;

Mfumu yanzeru yeikuru, a great wise chief.

Piri lalitali lamwala, a lofty stony hill;

Plur. a—;

Mauta ang'ono, small bows.

Mapiri atali, lofty hills.

Class 6. *Sing.* kwa—, or kwaku—;

Kukonda kwakali ndi kwakukuru, love old and great.

Class 7. *Sing.* ka—, or kaku—;

Kamwana kankazi, a little female child;

Plur. ta—, or tati—;

Tiana tabwino, good little children;

Tiana tating'ono, little children.

VOCABULARY.

Wansoni; sorrowful, mourn-
ful.

Wamanyazi; shamefaced, shy.

Waulesi; lazy.

Wankarwe; angry, cruel.

Wamoyo; living, alive.

Wadongo; neat, pretty.
 Waulemu; honourable.
 Waludzu; thirsty.
 Waminga; thorny.
 Wanzimu; spiritual.
 Waliwiro; swift.
 Chinkwe, dzinkwe, 4; parrot.
 Kudziwa; to be able.
 Chifukwa, conj.; because.
 Kumvera; to obey.
 Kupulumuka; to escape.
 Kuuluka; to fly.
 Nyanja yanchere, 3; salt sea,
 ocean.
 Tiribe mpamvu; we are with-
 out power, are unable.
 Gombe (la), magombe 5;
 bank.
 Wadzimbiri; rusty.
 Wadazi; bald.

Wamanzere; left.
 Wanchenga; sandy.
 Wanchere; salt, saltish.
 Wakate; leprous.
 Wanjala; hungry.
 Pang'ono, adv.; a little, little.
 Chitsulo, dzitsulo, 4; iron,
 iron vessel.
 Kubala; to give birth to.
 Kulasa, as sub., 6; laceration.
 Imfa, 3; death.
 Chigaru, 4; a large dog.
 Kumwa; to drink.
 Kupempa; to beg, ask for.
 Ubwea (wa), 5; wool.
 Chombo, dzombo, 4; vessel,
 ship.
 Kuyenda ni matanga; to go
 with sails, to sail.
 Kuswa; to break.

Chitseko, dzitseko, 4; door.

EXERCISE 69.

1. Ndagula chinkwe chamoyo lero; chiri chaching'ono nditu; chidziwa kulankula. 2. Mfumu yatu iri yankarwe ni akuru achi, chifukwa safuna kumvera iye. 3. Gombe lamanzere la ntsinje umeneu liri lanchenga. 4. Nkazi wa mfumu ali ni manja achi akate. 5. Madzi a nyanja ali anchere pang'ono. 6. Dzitsulo dzatu dzonse dziri dzadzimbiri. 7. Mpaka watu wabala tiampaka tadongo tiwiri. 8. Nyamata anamva kulasa kwambiri kwa nialugwi wanjala. 9. Kamwana kanga kali kansoni chifukwa cha imfa ya amai wachi. 10. Chigaru chaludzu chinadza kuno kumwa madzi muntsinje.

EXERCISE 70.

1. My little children are very lazy to-day. 2. The banks of the river are thorny near the head man's village. 3. A man with a leprous foot came to our house (kwatu) to ask for medicine. 4. The love of God's people is spiritual. 5. Our large parrot has escaped, and has flown into the woods. 6. The wool of this ewe is very long. 7. There are many

swift ships sailing on the ocean. 8. Your little children are shy. 9. We are not able to break this iron door. 10. An honourable chief loves his people; and his head men obey him.

FOURTEENTH LESSON.

III.—Adjectives formed from verbal roots, mostly participial, and qualifying substantives of Classes 1, 2, or 3.

- Class 1. *Sing.* waku—, and wo—;
 Mbali wakunama, an untruthful friend;
 Muntu wodeka, a righteous man.
Plur. aku—, and o—;
 Abali akunama, untruthful friends;
 Antu odeka, righteous men.
- Class 2. *Sing.* waku—, and wo—;
 Nkango wakubuma, a growling lion;
 Ntundu wopusa, a foolish nation.
Plur. yaku—, and yo—;
 Mikango yakubuma, growling lions;
 Mitundu yopusa, foolish nations.
- Class 3. *Sing.* yaku—, and yo—;
 Nyenyenzi yakuwala, a brilliant star;
 Ntenda yopweteka, a painful disease.
Plur. zaku—, and zo—;
 Zinyenyenzi zakuwala, brilliant stars;
 Zintenda zopweteka, painful diseases.

VOCABULARY.

Wakufa, adj.; dead.	Wonyansa; filthy.
Wakumvera; obedient.	Woipa; bad, wicked.
Wakutwa; sharp.	Wotenta; hot.
Wakupa; deadly.	Wolemera; heavy, wealthy.
Wakukonda; loving.	Wofoka; weak, feeble.
Wakwaipa; sinful.	Woyera; white, pure.
Wouma; dry.	Wobvunda; putrid, rotten.
Wochuruka; plentiful.	Wodwala; sick, ill.
Wosauka; poor.	Wogonta; deaf.
Wodzitama; proud, boastful.	Mbali mwa, prep.; by side of.
Wochenjera; sly, cunning.	Tupa, atupa, 1; a file.

Singano, 1 ; needle.	Ntomba, 3 ; smallpox.
Nkaka, 2 ; milk.	Nazo, pl., 3 ; with them.
Fisi, afisi, 1 ; hyena.	Kuitana ; to call.
Kugona pansi ; to lie down.	Ntazi, 2 ; bundle.
Mfuti, 3 ; a gun.	Kuni, 3 ; firewood.
Kukama ; to milk.	Kulipira ; to pay.
Wambanda, 1 ; murderer.	Kunyoza ; to despise.
Kuba ; to steal.	

EXERCISE 71.

1. Anyamata anga auapeza muntu wakufa mbali mwa njira dzulo. 2. Alipo asingano ochuruka m'tumba lako. 3. Fisi wodwala anagona pansi nafa pafupi patu usiku ; ndimo tinampeza ife apo lero mamawa. 4. Tiribe mfuti imodzi, koma tiri ni mipeni yakutwa iwiri. 5. Ndakama zimbuzi tsopano ; nkaka wao uli wotent. 6. Mitima ya ambanda iri yoipa nditu. 7. Zintomba ziri ntenda yakupa ; antu ambiri a dziko latu adamwalira nazo. 8. Zinkosa zimenezi ziwiri ziri zofoka. 9. Mwapenya kodi zinyama zochenjera zomwe tinazimva usiku ? 10. Akazi ogonta awiri abwera kupembedza Mulungu masiku onse, koma sadziwa kumva mau Achi.

EXERCISE 72.

1. Loving children seek to obey their mothers. 2. My dogs are very obedient ; they come quickly when I call them. 3. The knives are sharp, but the files are not sharp. 3. The boys and the girls brought some bundles of dry firewood (plur.) to-day. 5. I paid ten carriers with white calico yesterday. 6. This basket is very heavy ; but that tall man is able to carry it. 7. The pot is filthy ; go to wash it. 8. Your beans are putrid ; I shall not buy them. 9. The proud head man despised the poor boy. 10. My servant is sinful ; he stole much property.

IV.—Adjectives formed from verbal roots, and qualifying substantives of Classes 4, 5, 6, or 7.

Class 4. *Sing.* chaku—, and cho— ;
 Chikoti chakutwa, a sharp whip ;
 Chisa chozungulira, a round nest.

- Class 4. *Plur.* zaku— *or* dzaku—, and zo— *or* dzo— ;
 Dzikoti dzakutwa, sharp whips ;
 Dzisa dzozungulira, round nests ;
 Ziswe zakubebeda, gnawing white ants.
- Class 5. *Sing.* waku— *or* yaku— *or* laku— ; and wo— *or* yo— *or* lo— ;
 Ufa wopereka, fine flower ;
 Mfumu yakuweruza, a ruling chief ;
 Tabwa lolungama, a straight board.
- Plur.* aku—, and o— ;
 Mauta oswedwa, broken bows ;
 Mafumu akuweruza, ruling chiefs ;
 Matabwa olungama, straight boards.
- Class 6. *Sing.* kwaku—, and ko— ;
 Kufuna kolimba, a strong will.
- Class 7. *Sing.* kaku—, and ko— ;
 Kamwana kakumvera, an obedient little child.
- Plur.* taku—, and to— ;
 Tiampaka toyera, white kittens.

VOCABULARY.

Wonyansa ; filthy.	Wakuya ; deep.
Wozizira ; cold.	Wakucha ; ripe.
Wosekera ; glad.	Wozungulira ; round.
Wodzaza ; full.	Kasingano, 7 ; small needle.
Wosalala ; flat, smooth.	Kapiri, timapiri, 7 ; hillock.
Wakuda ; black.	Lipenga (la), 5 ; trumpet.
Wolema ; tired, weary.	Pupu (la), 5 ; lung.
Wakuwala ; shining, brilliant.	Chitsime, zitsime, 4 ; well.
Wofatsa ; gracious.	Kusia ; to leave, abandon.
Wakuta ; perfect, complete.	Kampeni, 7 ; small knife,
Chikopa, dzikopa, 4 ; shield.	lancet.
Utsi (wa), 5 ; smoke.	Oka, indef. pron., pl., 1 and
Choloe, zoloe, 4 ; inheritance.	5 ; only.
Nsanza (ya), mansanza, 5 ;	Nzimu, 2 ; spirit.
rags.	Cholere, zolere, 4 ; gift.
Kuunika, 6 ; light.	Samba (la), 5 ; leaf.
Wolimba ; strong.	Tukuta (la), 5 ; perspiration.
Wokongola ; beautiful.	Pwea (la), 5 ; breath.

Manta, pl.; fear.	Kuuza; to bid.
Kuturutsa; to expel.	Wofira; red.
Anso, adv.; again.	Diso (la), maso, 5; eye.
Kutosa; to touch.	

EXERCISE 73.

1. Ndifuna chisoti changa choyera; mudzachiyeza m'nyumba. 2. Dzikopa dza ankhondo dziri dzolimba. 3. Liripo tukuta lozizira pa tupi pachi ponse. 4. Mapupu anga ali odzaza ni pwea. 5. Kukonda kwakuta kuturutsa manta. 6. Kamwana kamene kochete kanagula kasingano kakutwa. 7. Mfumu inali yosekera kundipenya anso. 8. Tsopano masamba a mitengo ali okongola nditu; koma malua ao ali ang'ono. 9. Ife tapeza zitsime ziwiri zakuya; mwa izo alipo madzi abwino ambiri. 10. Mafinya obvunda ndi akuda alikuturuka kwa chironda chachi.

EXERCISE 74.

1. The chief is weary of (ni) war; he wishes now to return home (kwao) and to reap his ripe maize. 2. I bade the three boys saw some smooth boards. 3. His eye is very red with the sun and the smoke. 4. The dead chief has left a rich inheritance to his sons. 5. I sent some very brilliant tins to the head men. 6. My lancets are very sharp; do not touch them. 7. This boy has only filthy rags; I shall give him some new white calico. 8. The sun gives out (liturutsa) very pure light. 9. The hillock is round and beautiful. 10. The white man's helmet is quite (nditu) black; it is very old.

DEGREES OF COMPARISON.

In Chinyanja comparison is expressed by means of distinct words having a distinct meaning.

Comparative Degree.

The comparative degree is expressed by putting **wopambana**, a participle meaning, "excelling, surpassing," after the adjective expressing the quality. This word takes the same concord as the adjective which it follows.

EXAMPLES.

Ndifuna chisoti chachikuru chopambana,
 I want a larger hat.
 Dzanja lako liri laling'ono lopambana langa,
 Thy hand is smaller than mine.

In conversational language there is another method of expressing comparison, which, however, it is not easy to describe. If we desire to know which of two men is the wiser or stronger, &c., we may simply get the answer, "that one is strong, or wise," &c., **udya ali wolimba, wanzeru**, &c., implying that he possesses this quality in excess, as compared with the other man. But this is used chiefly in conversation.

- | | |
|--|--|
| 1. Njiranga ali wantali wopambana mpwanga. | 1. My older brother is taller than my younger brother. |
| 2. Mpando umeneu uli wolemera wopambana wina. | 2. This chair is heavier than the other. |
| 3. Mangani kwa ine nyumba yokongola yopambana. | 3. Build for me a more beautiful house. |
| 4. Mupenya ziswe zimenezi ziwiri; chiti chiri chachikuru chopambana? | 4. You see these two white ants; which is the larger? |
| 5. Lua la ntengo udya liri laling'ono lopambana samba lachi. | 5. The flower of that tree is smaller than its leaf. |
| 6. Kamwana kako kali kakukonda kopambana njirachi. | 6. Thy little child is more loving than his older brother. |

WORDS.

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|--|--|
| Njiranga, njirachi, sg., 1; my, his older brother. | Chiti? inter. pron., sg., 4; which of two? |
| Wantali, adj., sg., 1; tall, high. | Lua (la), 5; flower. |
| Umeneu, dem. pron., sg., 2; this. | Laling'ono, adj., sg., 5; small. |

VOCABULARY.

Vumbwi, avumbwi, 1 ; wild cat.	Waliwiro, adj.; swift.
Wachangu, adj.; diligent, industrious.	Buru, 1 ; ass.
Mfuko, 3 ; mole (animal).	Wobvunda, adj.; rotten.
Woopsa, adj.; fearful, terrible.	Nkango woukazi, 2 ; lioness.
Mapira, pl.; millet (grain).	Tiribe ; we have not.
Kapena, conj.; or.	Ntoichi, 3 ; banana.
Wosekera, adj.; pleasant.	Chipiri, dzipiri, 4 ; puff-adder.
Mpezi, zimpezi, 3 ; flash of lightning.	Njoka, zinjoka, 3 ; snake.
Kavalo, 1 ; horse.	Chindu (la), 4 ; roof, thatch.
	Mulibe ntawi, as adv.; never.
	Kasu (la), 5 ; hoe.
	Wosewera, adj.; playful.
	Kuopa, 6 ; fear.

EXERCISE 75.

1. Anialugwi ali olimba ndi aukali opambana avumbwi. 2. Usadziwa kupeza nyamata wachangu wopambana amene. 3. Mfuko yachi iri yeikuru yopambana yako. 4. Dzulo ndinapenya zimpezi zoopsa zopambana zimenezi. 5. Iripo mfumu yampamvu yopambana mafumu a dziko lanu. 6. Dzua liri lakuwala kwambiri lopambana mwezi. 7. Tsopano chimanga chiri chakucha chopambana mapira. 8. Kukonda kwa Mulungu kuli kwakukuru kopambana kukonda kwa atate kapena amai atu. 9. Kamwana ka nkazi udyala kali kakumvera kopambana kamwana ka mpwachi. 10. Dzobala dza munda dziri dzosekera dzopambana dzobala dza nkalango.

EXERCISE 76.

1. Horses are swifter than asses. 2. To-day I saw a more rotten tree than that. 3. Lionesses are fiercer than lions, when their cubs are with them. 4. The puff-adder is more deadly than many other snakes. 5. We have not a house higher than this one. 6. Our bananas are taller than the roof of our house. 7. My foot is more beautiful than yours. 8. Never have I worked with sharper hoes. 9. Have you seen more playful little cats than these? 10. His fear was greater than mine.

Superlative Degree.

The superlative degree is formed in a way similar to the comparative, but the indefinite pronoun, **onse**, all, is inserted after **wopambana**.

EXAMPLES.

Zintu zimenezi ziri zolempera zopambana zonse,
 These things are the heaviest of all.
 Ndani ali muntu wanzeru wopambana onse?
 Who is the wisest man?

An absolute superlative, corresponding to English "very," is made by the adverbs **kwambiri**, much, and **nditu**, indeed.

EXAMPLE.

Ng'ombe yako iri yakali kwambiri,
 Thy ox is very old.

Another way of expressing this is by repeating the root: **antu ambirimbi**, very many people.

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- | | |
|---|--|
| 1. Atate watu ali wolimba wopambana onse kwatu. | 1. Our father is the strongest (man) in our village. |
| 2. Nkango uli ehirombo ehopsa chopambana zonse m'zinkalango zatu. | 2. The lion is the most terrible beast of prey in our forests. |
| 3. Nyenyezi idya iri yakuwala kwambiri. | 3. That star is very brilliant. |
| 4. Bwenzi langa liri lamvanu lopambana antu onse omwe ndiwadziwa. | 4. My friend is the most faithful man that I know. |
| 5. Mfumu ya dziko limeneli iri yeikuru ndi yampamvu nditu. | 5. The ehief of this land is great and powerful indeed. |

VOCABULARY.

Wolungama, adj. ; straight.
 Patali, adv. ; far away.
 Mwendo, miendo, 2 ; leg.
 Wamanzere, adj. ; left.
 Mbale, zimbale, 3 ; plate.

Kukumba ; to dig.
 Mbuna, zimbuna, 3 ; pit.
 Wosaka, 1 ; hunter.
 Koswe (wa), makoswe, 5 ; rat.

Pa malo pamenepo; on that spot.	Kutsoka; to sew.
Dote (la), madote, 5; clay.	Kuwerenga; to read, count.
Kumata; to plaster, clay.	Lundu, alundu, 1; plantain.
Kantsinje, timitsinje, 7; brook.	Moyo, mioyo, 2; life.
Wosaia, adj.; shallow.	Wobalitsa, adj.; fruitful.
Kuyenda; to go, flow.	Nchito, zinchito, 3; work.
Kumera, 6; growth.	Wolempera; heavy, difficult.
Wansangu, adj.; quick, speedy.	Udzu (wa), maudzu, 5; grass.
	Chitsulo, dzitsulo, 4; iron or tin vessel.

EXERCISE 77.

1. Amamuna amenewa ali anzeru opambana onse kwatu. 2. Mitengo yolungama yopambana yonse iri patali munkalango. 3. Mwendo wachi wamanzere uli wofoka nditu. 4. Chisoti chimenechi chiri choyera chopambana dzonse. 5. Tengani zimbale zoyera ndi zolimba zopambana zonse. 6. Anyamata atu adagwira koswe wolimba ndi waukali kwambiri. 7. Osaka anakumba zimbuna ziwiri zakuya kwambiri; awo anafuna kugwira zinyama. 8. Pa malo pamenepo tapeza dote labwino lopambana onse a kumata nyumba nawo. 9. Kantsinje komwe kalikuyenda pafupi patu kali kosaia nditu. 10. Kumera kwa chimanga chanu kuli kwansangu kwambiri.

EXERCISE 78.

1. This girl is the most diligent of all; she sews and reads well. 2. I have eaten some very ripe plantains this morning. 3. The best life is often the happiest. 4. The most fruitful gardens are here. 5. His work was the most difficult; but he did it well. 6. Bring to me the sharpest iron instrument. 7. The grass near our village is very tall. 8. The flattest board is the best. 9. Who is the most diligent child here? 10. Very great fear seized on all.

FIFTEENTH LESSON.

CARDINAL NUMERAL ADJECTIVES.

In Chinyanja the whole numerical system is founded on a few roots, which are inflected for concord, like other qualify-

ing words; and from these few roots all the other numbers are formed, by a process of compounding. Thus, there are distinct roots for numbers from one to five inclusive, and a root for ten. Then six is five and one, seven is five and two, &c. Eleven is ten and one, &c.; and twenty is two tens, &c. One hundred is peculiarly expressed as ten tens only. The cardinal numeral roots are:—

—modzi, one.

—wiri, two.

—tatu, three.

—nai, four.

—sanu, five.

—sanu ndi -modzi, six.

—sanu ndi -wiri, seven.

—sanu ndi -tatu, eight.

—sanu ndi -nai, nine.

Kumi, ten.

Kumi ndi -modzi, eleven.

Kumi ndi -wiri, twelve.

Kumi ndi -tatu, thirteen.

K u m i n d i - n a i, f o u r -
t e e n.

Kumi ndi -sanu, fifteen.

Kumi ndi -sanu ndi -modzi,
sixteen.

Kumi ndi -sanu ndi -wiri,
seventeen.

Kumi ndi -sanu ndi -tatu,
eighteen.

Kumi ndi -sanu ndi -nai,
nineteen.

Makumi awiri, twenty.

Makumi awiri ndi -modzi,
twenty-one.

Makumi awiri ndi -wiri,
twenty-two, &c.

Makumi atatu, thirty.

Makumi anai, forty.

Makumi asanu, fifty.

Makumi asanu ndi modzi,
sixty.

Makumi asanu ndi awiri,
seventy.

Makumi asanu ndi atatu,
eighty.

Makumi asanu ndi anai,
ninety.

Makumi okaoka kumi *or* zana
(la), one hundred.

Mazana awiri, two hundred.
&c. &c.

Mazana kumi, one thousand.

As before stated, the cardinal numeral roots are, for the most part, connected with the characteristic letter of the class concord by means of the vowel *i*. The exceptions to this are that, in the singular of class 1, there is no class prefix (the root stands alone), that the plurals of the classes 1 and 5 take *a*, that the singular of class 2 and partly of class 5 (*wa*) takes *u*, that the singulars of classes 6 and 7 take *ku* and *ka* respectively, and that *kumi* and its derivatives take no concord. These concords, given in detail, are as follows:—

Class	1	2	3	4	5	6	7
<i>Singular,</i>	—	u—	i—	chi—	{ u— i— li—	ku—	ka—
<i>Plural,</i>	a—	i—	zi—	{ zi— dzi—	a—	a—	ti—

1. Ankhondo makumi asanu anapita pafupi patu dzulo; anatenga nawo angoli, amamuna kumi oka, koma akazi ndi ana ambirimbi.

2. Ochita adadula mitengo yeikuru ndi yolungama itatu munkalango lero mamawa.

3. Zimbala zinai zinabola m'nyumba ya hwenzi langa usiku; zinaba ntanga umodzi ndi mauta awiri.

4. Dzulo pa usana ndinali-kuyang'anira malintumbu mazana ambiri; awa anali-kuyambuka njira.

5. Ntawi anyamata anga analikusakaza chindu la nyumba yao, anagwira ni kupa makoswe atatu ndimo zimbewa kumi ndi zisanu.

1. Fifty warriors passed near our village yesterday; they brought with them captives, only ten men, but very many women and children.

2. The workmen have cut down three large straight trees in the forest this morning.

3. Four thieves broke into the house of my friend in the night; they stole one basket and two bows.

4. Yesterday at midday I was watching many hundreds of red ants; they were crossing the path.

5. When my boys were pulling down the roof of their house, they caught and killed three rats and fifteen mice.

VOCABULARY.

Mkuru, akuru, 1; head man.
Kuti; to say.
Kuti, conj.; that.
Piri (la), mapiri, 5; mountain.
Mubvi, mibvi, 2; arrow.
Ntungo, zitungo, 3; spear.
Lipande (la), malipande, 5; yard (measure).
Malonda, pl.; merchandise.
Ntiti, zintiti, 3; rib.

Kundu (la), makundu, 5; side.
Kukalipira; to scold.
Chibo, dzibo, 4; rent.
Fupa (la), mafupa, 5; bone.
Njobvu, 1 or 3; elephant.
Ng'ona, zing'ona, 3; crocodile.
Dzongololo (la), madzongololo, 5; centipede.
Chaka, 4; year.

Mzungu, azungu, 1 ; white man.	Chala, dzala, 4 ; finger.
Tsiku (la), masiku, 5 ; day.	Kusenga ; to cut off.
Mwini, eni, 1 ; owner.	Komo (la), makomo, 5 ; doorway.
Kuweta, v. tr.; to feed.	Chiporoporo, dziporoporo, 4 ; bullet.
Kutsogolera ; to lead.	Chingwe, zingwe, 4 ; rope.
Wantali, adj.; distant.	

EXERCISE 79.

1. Akuru asanu ndi modzi akalabe pafupi pa mfumu pao. 2. Njiranga anabwera nati, kuti iye anapenya gulu la anjobvu makumi awiri ndi anai pa piri. 3. Muntu ali ni miendo iwiri; ng'ona iri ni miendo inai; koma dzongololo liri ni miendo yambirimbiri. 4. Ife tonse tiri ni zintiti makumi awiri ndi zinai; pa kundu limodzi ziripo zintiti kumi ndi ziwiri, pa kundu lina ziripo kumi ndi ziwiri. 5. Ndakalipira ana akazi awiri lero, chifukwa adabwera kwa mudzi wao ni dzibo dzinai munusaru zao. 6. Bwenzi langa linagula chinkwe chimodzi ndimo zimbalame zina kumi ndi imodzi. 7. Mwapeza mafupa angati muntengo? ndapeza ine fupa limodzi la njobvu, koma mafupa asanu a nialugwi. 8. Amamuna onse kwatu ali ni uta umodzi ndimo mibvi isanu ndi itatu, ndimo zintungo zinai. 9. Muntu afuna malipande angatia nsaru kwa malonda achi? Iye yeka afuna malipande makumi atatu ndi anai, koma ine ndidzampatsira mikwamba kumi ndi inai yoka. 10. Iripo miezi ingati m'chaka chimodzi? Iripo kumi ndi iwiri.

EXERCISE 80.

1. These two white men hunted animals three days; they saw twelve elephants, but they killed only five elephants and six buffaloes. 2. He will give you one fathom of calico for your bananas, and four fathoms for your goat. 3. In our villages there are thirty-four houses; but five of them belong to (ziri za) one head man. 4. That chief is the owner of many slaves; one cooks his porridge, three bring his firewood, and ten feed his cattle. 5. Six head men led six hundred warriors to make war on three chiefs of a distant country. 6. Our cook has only nine fingers; he cut off one with his knife. 7. Bring here to me one strong rope, two

hammers and fourteen nails. 8. How many doorways are there in your house? There is only one. 9. On his body I found four spear wounds and two bullet wounds. 10. They have six guns, fifty-seven bullets, eleven bows and eighty arrows.

ORDINAL NUMERAL ADJECTIVES.

The ordinals are formed from the same roots as the cardinals, by prefixing the syllable —**achi**— to the root; and, to the word thus formed, is prefixed the concord characteristic letter of the substantive with which the ordinal agrees. In this case, the concord is exactly the same as in the case of an ordinary adjectival root such as —**achangu**. The following are some of the ordinals;

- **achimodzi**, first.
- **achiwiri**, second.
- **achitatu**, third.
- **achinai**, fourth.
- **achisanu**, fifth.
- **achisanu ndi chimodzi**, sixth.
- **achisanu ndi chiwiri**, seventh.
- **achisanu ndi chitatu**, eighth.
- **achisanu ndi chinai**, ninth.
- Kumi**, tenth.

- | | |
|---|--|
| 1. Muntu wachimodzi ali njiranga, wachiwiri ali mpwanga, wachitatu ali mwana wanga. | 1. The first man is my older brother, the second is my younger brother, the third is my son. |
| 2. Nkuku yachinai iri yanga; koma zintoichi zachitatu ziri za mlongo wanga. | 2. The fourth fowl is mine; but the third bananas belong to my sister. |
| 3. Ntanga wachisanu wa ufa unatengedwa ni nkazi wa mkuru. | 3. The fifth basket of meal was brought by the head man's wife. |
| 4. Ulendo wachi wachisanu ndi chimodzi unali wotalikira wopambana ena. | 4. His sixth journey was more protracted than the others. |
| 5. Chisi chachiwiri chiri chokongola chopambana chachimodzi. | 5. The second island is more lovely than the first. |

WORDS.

Ufa (wa), 5 ; flour, meal.	Wotalikira, adj., sg., 1, 2 and
Ulendo (wa), 5 ; journey.	5 ; protracted.
Chisi, dzisi, 4 ; island.	

VOCABULARY.

Mlendo, alendo, 1 ; stranger.	Gulu (la), magulu, 5 ; com-
Kufika ; to arrive.	pany.
Kuza ; to tell, bid, order.	Kasu (la), makasu, 5 ; hoe.
— ti —, obj. part., 1st pl.; us.	Nkwali, zinkwali, 3 ; partridge.
Kudula ; to cut down.	Chitende, dzitende, 4 ; track
Mbali mwa, prep.; by side	of animal.
of.	Panga (la), 5 ; hole, den.
Fisi, afisi, 1 ; hyena.	Diso (la), maso, 5 ; eye.
Wouma, adj.; dry.	Tsoka (la), matsoka, 5 ; mis-
Waliwiro, adj.; swift.	fortune.
Katundu, 1 ; load.	Ukonde (wa), 5 ; net.
Msasa, misasa, 2 ; booth.	Kumwaza ; to lose.
Ndodo, zindodo, 3 ; a stick.	Wowala, adj.; shining, bright.
Chiani? inter. pron.; what?	Nsungwi, 3 ; bamboo.
Nkanga, zinkanga, 3 ; guinea	Donto (la), madonto, 5 ; blot.
fowl.	Kumenya ; to beat, strike.

EXERCISE 81.

1. Mlendo wachimodzi, yemwe anafika, anatiuza mau amenewa. 2. Dulani ntengo wachinai mbali mwa njira. 3. Mubvi wachiwiri uli wakutwa wopambana wachimodzi. 4. Tengani kuno nkosa yachisanu ndi chimodzi. 5. Ndidzapa nkanga yachinai ndi nkwalu yachisanu ni mfuti yanga. 6. Gulu lachitatu la ankhondo lanka kugwira nkondo. 7. Ndiri ni makasu atatu; lachimodzi liri laling'ono, lachiwiri liri lalikuru, ndimo lachitatu liri lalikuru kwambiri. 8. Ngati mutsata chitende chachiwiri, mudzapeza panga la fisi. 9. Mfumu yachinai iri yampamvu yopambana onse ena. 10. Ufa wachiwiri uli wouma wopambana wachimodzi.

EXERCISE 82.

1. The third dog is swifter than the second. 2. Have you brought the fifth load or the fourth? 3. The third light is very bright. 4. The sixth booth is stronger than the

others. 5. Have you found my fourth stick, or the second bamboos? 6. What do you want? the first hat or the second? 7. The fifth eye belonged to an ox; the seventh belonged to a cat. 8. This first misfortune struck him suddenly. 9. The second blot is worse than the first. 10. He lost his fourth net in the lake yesterday.

The use of the fingers as the means of counting articles is an explanation of the Chinyanja having a separate root for each of the numbers from one to five, and a root also for ten. When counting, a native gives the motion of six or seven, &c., by closing one hand and laying one or two, &c., fingers of the other hand upon it.

It may be that the complexity of the high numbers will lead to English numbers being used, unless the Chinyanja numbers come to be more closely compounded and perhaps contracted.

SIXTEENTH LESSON.

THE PRONOUN.

In Chinyanja, as in English, there are various classes of pronouns — viz., personal, possessive, demonstrative, relative, interrogative, and indefinite. These are all highly important, and the proper use of them is by no means the easiest part of the language to acquire.

Like other parts of speech, nearly all the pronouns are influenced by the laws of concord. The personal pronouns of the first and second persons are almost the only exceptions to this statement.

The pronominal roots are probably among the most fundamental of the language, and in this respect take their stand beside the nominal and verbal roots.

I. PERSONAL PRONOUNS.

As has been said, the first and second personal pronouns, singular and plural, are not influenced by concord. When we wish to indicate possession regarding them, different

roots are used (still connected with the personal pronouns), and these take the concord prefixes.

But the pronouns of the third person are modified in a very important way for concord, to make them agree with the class of the substantive to which they refer.

The full forms of the personal pronouns are :

	<i>Singular.</i>	<i>Plural.</i>
First Person.	Ine ; I, me.	Ife ; we, us.
Second Person.	Iwe ; thou, thee.	Inu ; you, ye.
Third Person—		
Class 1.	Iye ; he, she, him, her.	Awo ; they, them.
Class 2.	Uo ; it.	Iyo ; they, them.
Class 3.	Iyo ; it.	Izo ; they, them.
Class 4.	Icho ; it.	Izo <i>or</i> Idzo ; they, them.
Class 5.	Uo, iyo, <i>or</i> ilo ; it.	Awo ; they, them.
Class 6.	Iko ; it.	Awo ; they, them.
Class 7.	Iko ; it.	Ito ; they, them.

These forms for the third person, except the singular of the first class, are really demonstrative pronouns, which are also used in this way as third personal pronouns.

These personal pronouns are used as subjects and as objects of verbs, and they influence for concord all words qualifying them, just as nouns would do in the same circumstances.

There is no distinction for case ; but, to express the object, much use is made of shortened forms of these pronouns. The shortened forms have no independent existence, but are inserted in the body of the verbal form, governing them in the objective. They are then placed between the verbal root and its prefixes, personal and modal, &c.

Often, when the pronoun would naturally stand as the subject of a verb, it is not expressed, but understood. However, when we wish to speak with emphasis, or, on other occasions, when there is a marked contrast or comparison of persons, it is better to insert the pronouns. In similar circumstances, the objective may be expressed by both forms: the shortened form in the verb, and the full form after it.

- | | |
|--|--|
| 1. Ine ndikonda abwenzi
anga. | 1. I love my friends. |
| 2. Iwe upenya piri limenelo
lalitali kodi? | 2. Dost thou see that high
mountain? |
| 3. Awo wabwera lero, koma
iye wachedwa pa njira. | 3. They have returned to-
day, but he has delayed
on the road. |
| 4. Ife tifuna kunka; inu
mufuna kodi kukalabe
pompano? | 4. We want to go; do you
want to remain here? |
| 5. Mfumu inapenya inu
dzulo. | 5. The chief saw you yester-
day. |
| 6. Ine ndinapeza awo pafupi
pa mudzi. | 6. I found them near the
village. |

WORDS.

Lalitali, adj., sg., 5; high.	Kuchedwa; to delay.
Kubwera; to return.	Kukalabe; to remain.

VOCABULARY.

Kugula; to buy.	Omwe, rel. pron., pl., 1 and 5; who.
Nyemba, 3; bean.	Kumvana ni; to believe in.
Kucheza ni; to visit.	Kutaya; to throw away.
Tieni, imperat., pl.; go on, make haste.	Kutu (la), makutu, 5; ear.
Kwantima, adv.; heartily.	Wopwetekwa; sore, painful.
Nyimbo ya Mulungu, 3; hymn.	Bambo; sir (in address).
Wapatsogolo, adj.; in front, before.	Kunama, sub., 6; lying.
Bwanje? adv.; why?	Kunsala; to avoid, keep at a distance from.
Pamodzi, adv.; together.	Kufuna; to search for, need.
Wobvunda, adj.; putrid, rotten.	Kuchita manta; to fear, be afraid.
Kunka ulendo; to go (on) a journey.	Kuyesa; to try, attempt.
Kusimba; to admire.	Kukana; to deny, refuse.
Kupita; to go, pass.	Kuchoka; to go away.
	Kusaka nyama; to hunt game.

EXERCISE 83.

1. Ine ndidzagula zinkuku zinai ndi zinyemba; iwe udzagula chiani? 2. Ife awiri tifuna kucheza ni mfumu. 3. Tieni inu, yimbani kwantima nyimbo ya Mulungu yachisanu. 4. Inu apatsogolo, muchedwa bwanje? 5. Awo ndi ife tirikunka ulendo pamodzi. 6. Gulani inu dzobala dzina kwa ife; sitifuna dzimenedzi; idzo dziri dzobvunda. 7. Tenga iwe lua limodzi la ntengo udyu; ndisimba ilo. 8. Pita iwe kufuna chisoti changa; udzapeza icho m'nyumba. 9. Kukonda kwa Mulungu kuli kwakukuru nditu; Iye adzapatsa iko ku onse omwe amvana naye. 10. Mudzatumiza nyamata ku ife kapena ku awo kodi?

EXERCISE 84.

1. Bring to me some fowls to-morrow; I shall buy them. 2. Child! (Mwana iwe!) call these three boys; tell them to come here. 3. You and we shall go together to the chief's village. 4. Throw away the bananas; I shall not eat them. 5. My son's ear is very sore; can you heal it, sir? 6. Lying is very wicked; you boys, avoid it. 7. Where are the women? They need not fear. 8. They tried to expel us from the village; but we refused to go. 9. Where is our cook? He and his companion have gone to hunt game. 10. God made you and us.

The objective medial particles of the personal pronouns are used either in place of or in conjunction with the full forms given above.

These medial particles are—

	<i>Singular.</i>	<i>Plural.</i>
First Person.	—ndi—; me.	—ti—; us.
Second Person.	—ku—; thee.	—ku—ni; you.
Third Person—		
Class 1.	—m—; him, her.	—wa— or —a—; them.
Class 2.	—u—; it.	—i—; them.
Class 3.	—i—; it.	—zi—; them.
Class 4.	—chi—; it.	—zi— or —dzi—; them.
Class 5.	—u—; —i—; —li—; } it.	—a—; them.
Class 6.	—ku—; it.	—a—; them.
Class 7.	—ka—; it.	—ti—; them.

These are inserted between the root of the verb and the prefixes, personal, modal, &c., which accompany it; the objective particles are always put immediately before the verbal root. As has been stated, in cases of emphasis both the medial particle and the full form of the objective may be employed.

- | | |
|---|---|
| 1. Minga ya ntengo idandi-
lasa kwambiri. | 1. The thorns of the wood
have wounded me se-
verely. |
| 2. Amai wachi anamdzosa ni
mafuta. | 2. Her mother anointed her
with oil. |
| 3. Chisoti changa chiri kuti?
sindidziwa ine kuchipeza
m'nyumba. | 3. Where is my hat? I can-
not find it in the house. |
| 4. Lua limeneli liri la mwana
wankazi; analicha ilo
lero m'munda. | 4. This flower belongs to the
girl; she plucked it to-
day in the garden. |
| 5. Zinkosa zanu ziri zazin-
g'ono nditu; sindidzazi-
gula izo. | 5. Your sheep are very small;
I shall not buy them. |

WORDS.

Munga, minga, 2; thorn.	Lua (la), malua, 5; flower.
Kulasa; to wound, prick.	Kucha; to pluck, cull.
Kudzosa; to anoint (another).	Munda, minda, 2; garden.
Mafuta, pl.; oil.	Nkosa, zinkosa, 3; sheep.

VOCABULARY.

Kulanga; to punish.	Kupempa; to beg, ask.
Kugawa; to divide.	Kuganiza; to think, suppose.
Kubisa; to hide, conceal.	Kupa; to kill.
Wochete, adj.; quiet, still.	Mbuna, zimbuna, 3; pit-fall.
Mwa, prep.; in, among.	Kukwirira; to fill up.
Chuma, zuma, 4; property.	Kumva njala; to suffer hunger.
Kumwalira; to expire, die.	Chakudya, 4; food.
Gondia (la), magondia, 5; angle, corner.	Pomwe, adv.; then.
Mwambi, 2; anecdote, story.	Kusonya; to show.

Nkope, 3 ; face.
 Kulembera ; to write.
 Wodeka, adj. ; righteous.
 Kusunga ; to guard, keep.
 Mpingu, 2 ; harm.

 | Mlendo, alendo, 1 ; stranger.
 | Kulira misozi ; to cry, weep.
 | Kuutsa ; to salute.
 | Ntaka, 3 ; earth, ground.
 | Bingu (la), 5 ; thunder.

EXERCISE 85.

1. Ngati anyamata sakala ochete, ine ndidzawalanga. 2. Ntawi mfumu inamwalira, inali ni zuma zambiri ; iye anazigawa mwa ana achi anai. 3. Lero mamawa ine ndinakupenya iwe ; koma iwe sunandipenya ine, chifukwa gondia la nyumba linandibisa. 4. Mwambi udyala suli wanteradi ; ife sitidziwa kuumvana uo. 5. Ife, ana atatu, tinamva njala ; tinali topanda chakudya masiku awiri ; pomwe tinachipempha kwa mzungu. 6. Mkuru watu anatizuza kubwera kwao ; iye anafuna kutipenya ife. 7. Kuopa kunawagwira onse ; awo anakusonya iko m'zinkope zao. 8. Ndidziwa maina a anyamata adya ; ine ndinaalemba dzulo. 9. Muntu wabwino ndi wodeka amvana ni Mulungu ; ndimo Mulungu adzamsunga kwa mpingu wonse. 10. Dziripo dzinkwe dziwiri kwatu ; tinadzigula kwa alendo atatu, omwe analikupita lero mamawa.

EXERCISE 86.

1. My mother loves me much ; she loves all her children. 2. The girl is crying ; did you punish her? 3. The chief has sent us to salute you, sir. 4. These hunters, with their dogs, have gone to hunt a lion ; but I do not think that they will kill him. 5. There are two pit-falls in my garden ; I want you (pl.) to fill them with earth. 6. You are telling a lie ; I bid you not to tell it again. 7. There is thunder ; did you not hear it? 8. The warriors killed him ; but we escaped. 9. Rest is good for weary people ; I wish to give it to you (pl.) now. 10. The little child is ill ; I will send it home.

The shortened forms also serve as personal prefixes of verbs, indicating their class and person.

In combination with personal pronouns, the preposition **ni** or **ndi**, with, forms a contracted word ; for example, **ni** or **ndi iye**, with him, is contracted into **naye** or **nai'** ; **ni awo**, with them, and **ni iwe**, with thee, become **nawo** and **niwe**, respectively. So, **nayo**, **nazo**, **nacho**, **nalo**, etc.

In many cases, and in a way apart from the ordinary rules of concord, an adjective, etc., following a personal pronoun of the first or second person, takes, as a prefix, a letter characteristic of the personal pronoun. This is occasionally done with respect to any adjective or participle, as, for example, **ife tofoka**, we weak ones; but it comes to be an invariable rule in the case of certain indefinite pronouns, and of the relative pronoun. Thus we say, **inu nonse**, you all, where the characteristic **n** of the second person plural is prefixed to **onse**, all; so, **ife tonse**, we all. In the case of the relative pronoun, we find, **ife tomwe**, we who, and **inu nomwe**, you who.

Taking the adjective or indefinite pronoun, root —**ka**, only, alone, self, as a good example of this, we find the following forms in detail:—

*Singular.**Plural.*

First Person.	Ine ndeka, I myself or alone.	Ife toka, we ourselves.
Second Person.	Iwe eka or weka, thou thyself.	Inu uoka, ye yourselves.
Third Person.	Iye eka or yeka, he himself.	Awo oka, they themselves.
Class 2.	Nkango woka, a lion only;	Mikango yoka, lions only;
	etc.;	

these other classes are better exemplified under the heading of indefinite pronouns. For all classes of the third person, except the singular of class 1, and for the plural of the first and second persons, the connecting vowel is **o**.

The medial particle —**dzi**—, means, “self,” and is used as an objective reciprocal pronoun, being then inserted, like the other medial particles, just before the verbal root. Thus we find, **kudzikaniza**, to deny oneself, **tidzitama**, we honour ourselves, we boast, are proud.

-
- | | |
|--|---|
| 1. Ine ndinanka naye kuli-
penya panga la nkango. | 1. I went with him to see (it)
the lion's den. |
| 2. Zinkuku ziri kuti? Wopika
ali nazo. | 2. Where are the fowls? The
cook has them. |

- | | |
|--|---|
| 3. Ife tonse tiri ana a Mulungu; Iye anatipanga tonse. | 3. We are all God's children; He made us all. |
| 4. Inu noka mudziwa bwino kuti awo adzitama. | 4. You yourselves know well that they are boastful. |
| 5. Ife, tomwe tiri azungu, sitifuna kugwira nkondo. | 5. We, who are white men, do not wish to engage in war. |

VOCABULARY.

- | | |
|---|--------------------------------------|
| Wokongola, adj.; beautiful. | Kuchimwa; to sin, do wrong. |
| Ndani? inter. pron.; who? | Zoipa, adj., pl., 4; evil (things). |
| Mawa, adv.; to-morrow. | Wanyanja, adj.; belonging to a lake. |
| Ndiribe mpamvu; I am without power. | Lero madzulo, adv.; this afternoon. |
| Uta (wa), 5; bow. | Kunena ni; to speak with. |
| Kutamanga; to run. | Kutsoka; to sew. |
| Uko, adv.; there, thither. | Kawiri, adv.; twice. |
| Chiko, ziko, 4; cup. | Mwini, eni, 1; owner. |
| Gome (la), magome, 5; table. | Wankarwe, adj.; cruel. |
| Kuba; to steal, pilfer. | Chikoti, dzikoti, 4; whip. |
| Kutsogoza; to lead. | Mau, pl.; words. |
| Nchito, zinchito, 3; work. | Kuti; to say. |
| Adze, 3 pl., cl. 1, pres. subj.; let them come. | Nteradi, 2; truth. |
| Mfuti, zimfuti, 3; gun. | Kudzikonda; to love oneself. |

EXERCISE 87.

1. Mwana wankazi anacha lua lokongola, nalitenga kwatu lero; ndani ali nalo tsopano? 2. Inu nonse, idzani mawa; ndifuna ine kulemba maina anu. 3. Ine ndeka ndiribe mpamvu kutamanga msanga; tamanga, mwana iwe. 4. Inu, nonwe muli ni mauta ndi mibvi, pitani kumsaka fisi; iye watawa uko munkalango. 5. Ine ndinawika chiko choyera pa gome; inu mwachita chiani nacho? 6. Iwe weka unali pano; uganiza kodi kuti iye anaba zuma za nzachi? 7. Ankhondo anatitsogoza ife tonse m'mudzi mwa mkuru wao. 8. Amai adadzikaniza yeka kugula chakudya kwa ana achi anai. 9. Awo onse, omwe afuna nchito, adze kuno. 10. Mfuti ya bwenzi langa iri kuti? Iye yeka ali nayo.

EXERCISE 88.

1. We have all sinned and done evil (things). 2. Two lake men passed this afternoon; did you speak with them? 3. I myself will write the names of these two boys, who want work. 4. You are proud, because you are one of the chief's head men. 5. We, who saw the cloth, think that it is good and strong. 6. The cruel owner of the poor girls had a sharp whip; he beat them with it twice. 7. Thou thyself hast said so; but thy words are not true. 8. All ye, who heard me, know well that I spoke truth. 9. He loves himself much. 10. The chief seized us all, and sent us far away into another country.

Occasionally the use of the objective medial particle of the third person serves the purpose of indicating that the object of the verb has the definite article. Thus, **pita kusaka fisi**, means, go to hunt *a* hyena; while **pita kumsaka fisi**, would mean, go to hunt *the* hyena.

SEVENTEENTH LESSON.

II. POSSESSIVE PRONOUNS.

The possessive pronouns are exactly the same as ordinary adjectives in their concord and in their position, as they follow the substantive with which they agree; but among two or more qualifying words, the possessive pronoun comes first and before the rest of the adjectives, etc.

The roots of the possessive pronouns with their connecting vowel —a—, are—

	<i>Singular.</i>	<i>Plural.</i>
First Person.	—anga; my, mine.	—atu; our, ours.
Second Person.	—ako; thy, thine.	—anu; your, yours.
Third Person.	{ —achi or { —ache	} ; his, her, its. —ao; their, theirs.

5. Ndatenga kuno nyundu yako ndi mbedza yanga. 5. I have brought here thy hammer and my fish hook.
6. Zimpanda zachi za mfuno ziri zabwambi kwambiri. 6. His nostrils are very wide.

WORDS.

Kung'amba; to cut.	Nyundu, zinyundu, 3; hammer.
Mwendo, miendo, 2; leg.	Mbedza, zimbedza, 3; fish hook.
Mwambi, 2; story, tale.	Mpanda ya mfuno, zimpanda, 3; nostril.
Wonyenga, adj.; deceitful, false.	Wabwambi, adj.; broad.

VOCABULARY.

Manchichi, 1; owl.	Wantali, adj.; long, high.
Kudutsa; to break (a rope, &c.).	Kukana; to refuse.
Chingwe, zingwe, 4; string, cord.	Nkanu, zinkanu, 3; crab.
Kuuluka; to fly.	Wobvunda, adj.; putrid.
Kufumbata; to seize, cling to.	Nkokwe, 3; storehouse, barn.
Kukomera; to strike with hammer.	Mapira, pl.; millet.
Ntsempa, mitsempa, 2; sinew.	Kugwetsa; to let fall.
Nkono, mikono, 2; forearm.	Singano, 1; needle.
Kusimba; to admire.	Pansi pa, prep.; under.
Kukwata; to marry.	Mtenga, mitenga, 2; messenger.
Dzana, adv.; the day before yesterday.	Wakutali, adj.; distant.
Kusekera, 6; rejoicing.	Kutola; to pick, lift up (from ground).
Misala, pl., 2; madness.	Mpika, 2; pot.
Kulimbitsa; to make strong.	Nkwangwa, 3; axe.
Kusweka; to be broken, give way.	Mbali, abali, 1; friend (relative).
Mpamvu, zimpamvu, 3; strength.	Anjirako, pl., 1; thy elder brothers.
Wampamvu, adj.; powerful, able.	Kwantima, adv.; heartily.
Kutukula; to raise, lift, elevate.	Kutama; to praise.
	Mpawi, 1; orphan.
	Kulandira; to receive.
	Kukoma, 6; kindness.

EXERCISE 89.

1. Manchichi wanga anachidutsa chingwe, chomwe china-manga iye, nauluka muntengo. 2. Fumbata nyundu yako bwino, ndi komera misomali yako nayo kolimba. 3. Mitsempa ya nkono wachi ndi ya mwendo wachi inali yolimba kwambiri. 4. Tisimba ife mpamvu yachi; iyo iri yeikuru nditu; iye ali wampamvu kutukula ntengo wako woutali. 5. Ine ndikana kudya zinkanu zako; izo ziri zobvunda. 6. Masiku onse mwini wankarwe udyia amenya akapolo achi ni chikoti; ndimo awo afuna kutawa. 7. Mkuru wa mudzi umeneu ali ni zuma zambiri; zinkokwe zachi ziri zodzaza ni chimanga ndi mapira. 8. Iwe unagwetsa singano wako pansu pa gome. 9. Mtenga wako unabwera dzulo ni mau abwino nditu. 10. Mfumu ndi akuru achi ndi akazembe achi ndi ankhondo achi onse ananka kugwira nkondo pa mfumu ina yakutali.

EXERCISE 90.

1. My child is very ill; he is like to die. 2. He married his second wife the day before yesterday, and brought her home with much rejoicing. 3. His madness was very fierce; it made him very strong. 4. One of his ribs has been broken; he is unable to walk alone. 5. He picked up his cloth, and ran home with all his might. 6. You, boy! go to wash my pots well in the stream. 7. My axe has cut my leg. 8. My friends (relatives) and thy elder brothers will arrive here to-morrow. 9. I sing my hymns heartily, because I love to praise God. 10. His orphan received much kindness at the houses of his friends.

II.—Possessive pronouns of the first, second, and third persons singular, and agreeing with substantives of Classes 4, 5, 6, and 7.

Class 4. *Sing.* changa, my. *Plur.* zanga or dzanga.

Chisoni changa, my sorrow;

Chikopa changa, my shield;

Zisoni zanga, my sorrows;

Dzikopa dzanga, my shields.

- Class 4. *Sing.* chako, thy. *Plur.* zako or dzako.
 Chingwe chako, thy rope ;
 Chinkwe chako, thy parrot ;
 Zingwe zako, thy ropes ;
 Dzinkwe dzako, thy parrots.
- Sing.* chachi, his or her. *Plur.* zachi or dzachi.
 Cbitoni chachi, his gum (of tree) ;
 Chikabado chachi, its claw ;
 Zitoni zachi, his gums ;
 Dzikabado dzachi, its claws.
- Class 5. *Sing.* wanga and yanga and langa, my.
Plur. anga, my.
 Uta wanga, my bow ;
 Mfumu yanga, my chief ;
 Lilume langa, my tongue ;
 Mauta anga, my bows.
- Sing.* wako and yako and lako, thy.
Plur. ako, thy.
 Ufa wako, thy meal ;
 Sautso yako, thy affliction ;
 Lamba lako, thy belt ;
 Masautso ako, thy afflictions.
- Sing.* wachi and yachi and lachi, his, her, its.
Plur. achi, his, her, its.
 Ubwea wachi, its fleece ;
 Tsoka lachi, his misfortune ;
 Matsoka achi, his misfortunes ;
- Class 6. *Sing.* kwanga, my. *Plur.* anga.
 Kutukwana kwanga, my execration ;
 Matukwano anga, my execrations.
- Sing.* kwako, thy. *Plur.* ako.
 Kusekera kwako, thy delight ;
 Masekero ako, thy delights.
- Sing.* kwachi, his, her, its. *Plur.* achi.
 Kufunsa kwachi, his question ;
 Mafunso achi, his questions.
- Class 7. *Sing.* kanga, my. *Plur.* tanga.
 Kamwana kanga, my little child ;
 Tiana tanga, my little children.
- Sing.* kako, thy. *Plur.* tako.
 Kagaru kako, thy little dog ;
 Tiagaru tako, thy little dogs.

Class 7. *Sing.* kachi, his, her, its. *Plur.* tachi.
 Kampaka kachi, her little cat;
 Tiampaka tachi, her little cats.

- | | |
|--|---|
| 1. Chisoti changa chiri choy-
era chopambana chako. | 1. My hat is whiter than
thine. |
| 2. Ziko zachi ziri zachisulo. | 2. His cups are of metal. |
| 3. Utsi wachi ulikupwete-
ketsa maso anga. | 3. Its smoke is hurting my
eyes. |
| 4. Diso lako liri lofira. | 4. Thy eye is red. |
| 5. Amai wako amva chisoni
chifukwa cha kunama
kwako. | 5. Thy mother is sorry be-
cause of thy lying. |
| 6. Kamwana kanga kali kab-
wino. | 6. My little child is good. |

VOCABULARY.

- | | |
|--|---|
| Chimwemwe, dzimwemwe, 4 ;
joy. | Kutandiza ; to help. |
| Cholere, zolere, 4 ; gift, pre-
sent. | Kumva chisoni ni ; to sympa-
thize with. |
| Chitseko, dzitseko, 4 ; door. | Yomweyo, rel. pr., sg., 5 ;
this or that same. |
| Unyolo (wa), 5 ; chain. | Kukoka, to pull. |
| Dzenje (la), maenje, 5 ; pit. | Kunja, adv. ; (to the) outside. |
| Fundo (la), 5 ; abscess. | Kuyesa, 6 ; attempt. |
| Uleri (wa), 5 ; support, main-
tenance. | Kuocha ; to burn. |
| Donto (la), 5 ; blot. | Chifukwa chachi ; because of
him or it. |
| Dzino (la), mano, 5 ; tooth. | Kucheza ni ; to pay a visit to. |
| Usiku, adv. ; in the night time. | Kumvana ni ; to believe on. |
| Kutumbula ; to lance, cut
open. | Kupweteketsa, v. tr. ; to pain. |
| Kuturutsa ; to expel. | Kuchotsa ; to extract. |
| Mafinya, pl. ; pus, matter. | Kukala ni moyo ; to be alive. |
| Mbewa, zimbewa, 3 ; mouse. | Kuua ; to bark. |
| Mutu, mitu, 2 ; head. | Kupala ; to scratch out. |
| Mbuzi, zimbuzi, 3 ; goat. | Kuloa ; to enter, come in. |
| Kugwa ; to fall. | Wosewera, adj. ; playful. |
| | Kulewa ; to elude. |

EXERCISE 91.

1. Chuma changa sichiri chachikuru ; ndachiwika chonse
 muntanga umodzi. 2. Nyamulani nialugwi udyia kwatu ;

nkazi wanga afuna chikopa chaehi. 3. Garu wanga wolimba wadutsa unyolo wachi usiku, ndimo watawa muntengo; alendo awiri adampeza apo lero mamawa. 4. Bwera kuno mawa; ndimo ine ndidzatumbula fundo lako, kuturutsa mafinya. 5. Kampaka kanga kanagwira ni kudya mbewa imodzi usiku; ndapeza ine mutu wa mbewa lero mamawa. 6. Zimbuzi zanga zitatu zagwa m'maenje mwako; idza, iwe, nunditandize kuzikoka kunja. 7. Kuyesa kwachi kudzali kwachabe, chifukwa zuma zachi ziri zazing'ono. 8. Maliwongo anga anafika kuno dzana usiku, naocha nyumba imodzi, naba zuma zanga, natawa msanga. 9. Tiana tako tikumvera iwe, chifukwa utikonda ito. 10. Sautso yachi iri yeikuru nditu chifukwa cha imfa ya mwana wachi. 11. Ife tidziwa sautso yako, ndimo chifukwa chachi timva chisoni chambiri ni iwe.

EXERCISE 92.

1. Come ye to visit me at my house; I shall open all my doors to receive you and your people. 2. Thy joys will be great, if thou believest on God, and obeyest Him always. 3. At present my affliction is this (same), that my tooth gives me much pain; extract it, I beg of you. 4. God gives me my sustenance every day; without Him I cannot live. 5. Drive away (sg.) your fear; we have many friends who love us, and they will remain with us. 6. This little dog barks if a stranger comes into thy door. 7. His belts are of lion's hide. 8. My little child tried to scratch out his blot, but he was unable to do that. 9. Cast your net into deep water; there you will catch many fish. 10. My little cats are very playful; they elude my attempts to catch them.

III. — Possessive pronouns of the first, second, and third persons plural, and agreeing with substantives of Classes 1, 2, and 3.

Class 1. *Sing.* watu, our, ours. *Plur.* atu.
 Mpunzitsi watu, our teacher;
 Njiratu, our elder brother;
 Apunzitsi atu, our teachers;
 Anjiratu, our elder brothers.

- Class 1. *Sing.* wanu, your, yours. *Plur.* anu.
 Wochita wanu, your workman ;
 Ochita anu, your workmen.
 Sing. wao, their, theirs. *Plur.* ao.
 Mbusa wao, their shepherd ;
 Mpawao, their younger brother ;
 Abusa ao, their shepherds ;
 Ampwao, their younger brothers.
- Class 2. *Sing.* watu, our. *Plur.* yatu.
 Mutu watu, our head ;
 Mitu yatu, our heads.
 Sing. wanu, your. *Plur.* yanu.
 Mwendo wanu, your leg ;
 Miendo yanu, your legs.
 Sing. wao, their. *Plur.* yao.
 Ntima wao, their heart ;
 Mitima yao, their hearts.
- Class 3. *Sing.* yatu, our. *Plur.* zatu.
 Njira yatu, our road ;
 Zinjira zatu, our roads.
 Sing. yanu, your. *Plur.* zanu.
 Nkwangwa yanu, your axe ;
 Zinkwangwa zanu, your axes.
 Sing. yao, their. *Plur.* zao.
 Nyundo yao, their hammer ;
 Zinyundo zao, their hammers.

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| 1. Mbuye watu atiuza ku-chita bwino. | 1. Our master bids us work well. |
| 2. Nchere wanu wata kodi ? | 2. Is your salt done ? |
| 3. Nyumba yao itofuna kugwa. | 3. Their house is like to fall. |
| 4. Amai anu ali kuti ? | 4. Where are your mothers ? |
| 5. Awo atenge mitedza yao ; ine ndidzaigula iyo. | 5. Let them bring their ground nuts ; I shall buy them. |
| 6. Zinchafu zatu ziri zolimba zopambana mikono yatu. | 6. Our thighs are stronger than our forearms. |

WORDS.

Mbuye, ambuye, 1 ; master.	Kugwa ; to fall.
Nchere, 2 ; salt.	Ntedza, mitedza, 2 ; ground nut.
Kuta ; to be done, finished.	Nchafu, zinchafu, 3 ; thigh.
—to— ; verbal particle, expressing a continuous present.	Nkono, mikono, 2 ; forearm.

VOCABULARY.

Mpunga, 2 ; rice.	Bala (la), 5 ; wound.
Mlongoti, 2 ; mast.	Nkope, 3 ; face.
Mkoli, mikoli, 2 ; captive.	Kufotokoza ; to mend.
Mpumi, 3 ; brow, forehead.	Chombo, dzombo, 4 ; ship.
Ntenga, 3 ; feather.	Wanfupi, adj. ; short.
Ndeu, 3 ; strife, contention.	Kapena, conj. ; or.
Wantungo, 1 ; spearman.	Wandeu, adj. ; contentious.
Namwali, 1 ; girl, maiden.	Wonyamula, 1 ; carrier.
Nkhweza, 3 ; sigh.	Kumva ludzu ; to be thirsty.
Ntete, 3 ; spark.	Anza, pl., 1 ; their companions.
Moto, 2 ; fire.	Njati, anjati, 1 ; buffalo.
Kuweta ; to feed, give food.	Kutaya ; to throw away.
Pa usana, adv. ; at mid-day.	Wolema, adj. ; tired, weary.
Kulumpa ; to leap, spring.	Kumva chisoni ; to be sorry.
Kupsa, v. i. ; to burn.	Kutandiza ; to help.
Chindu (la), 5 ; roof.	

EXERCISE 93.

1. Tinatumiza ife bandazi watu kukuuza iwe mau amenewa.
 2. Abusa anu analikuweta zimbuza ndi zinkosa zao muntengo dzulo ; pa usana nialugwi analumpa pa mbuzi yeikuru, naigwira naipa. 3. Moto wao ulikupsa bwino ; zintete zachi zikwera ku chindu. 4. Akuru amenewa ali ni zinkope zokongola ; koma pa zimpumi pao ali mabala a zintungo. 5. Ndikufunani inu kufotokoza dzombo dzanga dziwiri ; milongoti yao iri yeifupi nditu. 6. Tigwira nkondo ife ni zintungo zatu ndimo ni zimfuti zatu. 7. Ndeu yanu yankarwe iri yoipa ; Mulungu osakonda antu andeu. 8. Tenganani akavalo atu kuno ; tidzanka kwao kwa mfumu. 9.

Mitsinje yanu iri youma ; onyamula anga onse alikumva ludzu lambiri. 10. Antu anyanja wafika kwatu kugula nsaru yatu ni mpunga wao.

EXERCISE 94.

1. Our servants and their two companions sprang up, and ran to hunt buffaloes with their spears. 2. Your maiden has brought her meal, to sell it for our beads and our cloth. 3. Our prisoner refused strongly to tell us news of our enemies. 4. You boys, throw away your feathers, which you have put on your heads. 5. Work (pl.) well and strongly now ; your life will pass quickly. 6. Their spear man threw his first spear, but he did not wound the hyena ; with his second spear he killed it. 7. Their bird sings well ; they love it much. 8. Our spirits are weary of evil words, and we are sorry because of our contentions. 9. We heard their sighs, but we were unable to help them. 10. Bring (pl.) your captives into the house ; I wish to see them.

IV. — Possessive pronouns of the first, second, and third persons plural, and agreeing with substantives of Classes 4, 5, 6, and 7.

Class 4. *Sing.* chatu, our. *Plur.* zatu or dzatu.

Chuma chatu, our property ;
Chipe chatu, our lobe (of ear) ;
Zuma zatu, our goods ;
Dzipe dzatu, our lobes.

Sing. chanu, your. *Plur.* zanu or dzanu.

Cholere chanu, your gift ;
Chisi chanu, your island ;
Zolere zanu, your gifts ;
Dzisi dzanu, your islands.

Sing. chao, their. *Plur.* zao or dzao.

Choloa chao, their inheritance ;
Chipote chao, their necklace ;
Zoloa zao, their inheritances ;
Dzipote dzao, their necklaces.

Class 5. *Sing.* watu and yatu and latu, our.

Plur. Atu, our, ours.

- Class 5. *Plur.* Ukonde watu, our net ;
 Nsanza yatu, our rag ;
 Tumba latu, our bag ;
 Maukonde atu, our nets ;
 Mansanza atu, our rags.
Sing. wanu *and* yanu *and* lanu, your.
Plur. anu, your, yours.
 Wonga wanu, your gunpowder ;
 Liwengwa lanu, your powder horn ;
 Maliwengwa anu, your powder horns.
Sing. wao *and* yao *and* lao, their.
Plur. ao, their, theirs.
 Udzu wao, their grass ;
 Phompo lao, their precipice ;
 Maphompo ao, their precipices.
- Class 6. *Sing.* kwatu. *Plur.* atu, our.
 Kuganiza kwatu, our thinking, thought ;
 Maganizo atu, our thoughts.
Sing. kwanu. *Plur.* anu, your.
 Kukonda kwanu, your love.
Sing. kwao. *Plur.* ao, their.
 Kubuma kwao, their growling ;
 Mabumo ao, their growlings.
- Class 7. *Sing.* katu. *Plur.* tatu, our.
 Kamwala katu, our little stone ;
 Timiala tatu, our little stones.
Sing. kanu. *Plur.* tanu, your.
 Kantsinje kanu, your streamlet ;
 Timitsinje tanu, your streamlets.
Sing. kao. *Plur.* tao, their.
 Kampeni kao, their lancet ;
 Timipeni tao, their lancets.
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1. Chopfunda chatu chiti- 1. Our mantle guards us
 sunga kwa kuzizira. from the cold.
 2. Awo anatseka maso ao 2. They closed their eyes
 nayesa kugwira tulo. and tried to fall asleep.
 3. Ulipo nchere kodi m'dziko 3. Is there salt in your
 lanu ? country ?
 4. Antu onse adziwa ubwino 4. All people know their
 wao. goodness.

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| 5. Tiana tatu tiri kuti ? | 5. Where are our little children ? |
| 6. Kuopa kwao kunali kwa-kukuru. | 6. Their fear was great. |

VOCABULARY.

Chironda, dzironda, 4 ; ulcer.	Kugwidwa ; to be caught.
Chakwaipa, zakwaipa, 4 ; sin.	Pafupi pa, prep. ; near.
Ching'oma, 4 ; big drum.	Nyanja, 3 ; lake, large river.
Chirazi, dzirazi, 4 ; yam.	Kwao kwa mfumu ; to the chief's village.
Chipande, dzipande, 4 ; ladle.	Kuyang'anira ; to observe, watch.
Tsekwe (wa), 5 ; wild goose.	Wotsechemera ; sweet (to taste).
Chintu, dzintu, 4 ; grain.	Nkakato, 2 ; a blow, stroke.
Dzungu (la), maungu, 5 ; pumpkin.	Kubvina ; to dance.
Chinga (la), 5 ; fence.	Lipande (la), 5 ; a yard.
Unyongo (wa), 5 ; taste.	Chaka cha lero ; this year.
Kusia ; to leave.	Kumwaza ; to destroy.
Wansangu, adj. ; sudden.	Kosekera, adv. ; gladly.
Pala (la), 5 ; gruel.	
Mankwala, pl. ; medicine.	

EXERCISE 95.

1. Mulungu adzaticululukira zakwaipa zatu zonse, ngati timpempa Iye kwa mitima yatu. 2. Ndiri wampamvu ine kuchichiritsa chironda chanu ni mankwala anga ; koma bwerani kuno masiku onse kualandira. 3. Akazi a midzi anatenga maungu ao kwatu mamawa ; ndimo ife tinaagula. 4. Matsekwe atu anagwidwa patali, pafupi pa nyanja yekuru, Zambezi. 5. Anyamata makumi awiri anamanga chinga lao ; ilo liri lalitali ndi lolimba. 6. Ife tirikunka ulendo watu kwao kwa mfumu yanu ; tirikufuna kucheza naye. 7. Ndayang'anira kukonda kwao ; ndiganiza kuti iko kuli kwakukuru nditu. 8. Kagaru katu kokondwa kali kosewera kwambiri. 9. Gulani inu zintoichi zimenezi ; unyongo wao uli wotsechemera. 10. Onani akabawi akuru adya ; dzikabado dzao dziri dzakutwa ; idzo dziri dzampamvu kupa nkuku ni nkakato umodzi.

EXERCISE 96.

1. We sent our big drum to our friends ; they asked for it, because they wished to dance this evening. 2. The four

strangers sold their yams and their beans for three yards of calico. 3. You have gone your two journeys to our chief's village very quickly this year. 4. Our fear is this (same), that our enemies have found and carried off the women whom we have left at our village. 5. We sympathise much with them; their affliction is severe and sudden indeed. 6. Your little cats have destroyed your grain (pl.). 7. My two boys, the cook and the herd, have broken their ladle. 8. Give your gruel to your little child; he will eat it gladly. 9. Our thought was this, to go our journey yesterday to visit our little children; but we did not go. 10. Your attempt (of) to finish your journey was useless.

The idea of possession, expressed by these pronominal roots, may also be expressed by means of the personal pronouns, preceded by the preposition "of." Thus, **mutu wanga**, my head, will sometimes be replaced by **mutu wa ine**, the head of me. This form of expression is often used after the verb "to be." Thus we say, **nyumba iri yanga or ya ine**, the house is mine, belongs to me.

EIGHTEENTH LESSON.

III. DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns have mostly **i** for their connecting vowel; by this the root is joined to the concord characteristic letter.

There are in Chinyanja various demonstrative roots; we give the four most generally employed, making use of the form for the singular of Class 1—

- (1) **Amene**, "this *or* that." The root of this pronoun is —**mene**, and, as a rule, the prefixes are joined on to it by the vowel **i**. To the end of it is sometimes added a syllable, defining more exactly the nearness or distance of the object pointed out. Thus, **chisoti chimenechi**, means, "this hat," while **chisoti chimenecho**, means, "that hat." Taking this root in conjunction with the pronominal root (relative),

(o)mwe, we may say that we must not expect to find in Chinyanja the same exact distinction between the ideas expressed by relative and demonstrative pronouns, as we find in English. Even in English we often see that the relative pronoun **which** is really equivalent to **and that or this**. So in Chinyanja, the demonstrative, **amene**, may be used as a relative pronoun (in which case it has never a suffix added to it); while the relative pronoun, especially with a suffix attached to it, has often the meaning, "that, that same;" as, **njira yomweyo**, "that same, that very road." **Antu, amene adza kuno, ali abwenzi anga**, and, **Antu, omwe adza kuno, ali abwenzi anga**, thus mean the same thing; the literal meaning of the first is, "the people, (and) they come here, are my friends;" while the second means, "the people, who (the same) come here are my friends."

- (2) **Uyu**, or contracted radical form **yu**, means "this." The really radical part of this word is the vowel **i**, and this is no doubt identical with the enclitic particles, —**i**, —**chi**, —**li**, &c., sometimes added on to the end of the root —**mene**.
- (3) **Uyo**, or contracted radical form **yo**, means "that." The radical part is the vowel **u or o**, as is seen in the particles —**cho**, —**lo**, &c.
- (4) **Udya or Uja**, means "that."

Any of these forms may be used to qualify a substantive preceding it, or they may stand alone, merely referring to some substantive understood. Indeed, we have seen that the forms used as third personal pronouns for all classes except the first, are really demonstratives, and the same may be true even of **iyē**, "he or she."

I.—Demonstrative pronouns, agreeing with substantives of Classes 1 and 2.

Class 1.	(1) <i>Sing.</i> Amene.	<i>Plur.</i> Amene or Amenewa.
	(2) <i>Sing.</i> Uyu or yu.	<i>Plur.</i> Awa.
	(3) <i>Sing.</i> Uyo or yo.	<i>Plur.</i> Awo or iwo.
	(4) <i>Sing.</i> Udya or Uja.	<i>Plur.</i> Adya or Aja.

EXAMPLES.

Akazi achangu amenewa, these diligent women.
 Wonyamula wolema uyu, this weary carrier.
 Mwanayo, the child (emphatic definite article).
 Anyamata onama adya, those lying boys.

- Class 2. (1) *Sing.* umene or umeneu. *Plur.* imene, imenei or imeneyo.
 (2) *Sing.* u or uwu. *Plur.* ii or i.
 (3) *Sing.* uo or uwo. *Plur.* iyo.
 (4) *Sing.* udya. *Plur.* idya or ija.

EXAMPLES.

Nkango waukali umeneu, that fierce lion.
 Mitanda yonse ii, all these beams.
 Ntsinje woukuru uwo, that great stream.
 Mitundu yopusa ija, those foolish nations.

The shorter forms, **yu**, **yo**, &c., are often used when there is not much stress laid on demonstrative, these being in fact somewhat like our definite article—as, **yang'anira minga yo**, “watch, mind the thorns.”

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| 1. Agaru amenewa ali anga. | 1. These dogs are mine. |
| 2. Mlendo udya anafika kuno dzulo, koma ife sitinampenya. | 2. That stranger arrived here yesterday, but we did not see him. |
| 3. Ntengo uwu uli wouma nditu. | 3. This tree is very dry. |
| 4. Ankumba awa ali a bwenzi langa. | 4. These pigs belong to my friend. |
| 5. Munapeza nkaka umeneu kuti? | 5. Where did you find that milk? |

VOCABULARY.

Kasope, 1; fountain.
 Kalulu, 1; rabbit.
 Wonyenga, 1; deceiver.
 Chule, 1; frog.
 Kawiri, adv.; twice.

Podzo, 1; fisherman.
 Kuturutsa; to expel.
 Pusi, 1; monkey.
 Nyani, 1; baboon.
 Kuseketsa; to please.

Njobvu, 1 ; elephant.	Mfuti, zimfuti, 3 ; gun.
Mvu, 1 ; hippopotamus.	Kutola ; to lift, pick up.
Wopempa, 1 ; beggar.	Waulendo, 1 ; traveller.
Mpingu, 2 ; calamity.	Kubvuta ; to annoy, vex.
Nkwamba, 2 ; fathom (measure).	Kubuma ; to croak.
Nkanda, 2 ; bead.	Wakupa, adj. ; dead.
Mpunga, 2 ; rice.	Bodza (la), mabodza, 5 ; lie.
Ntedza, 2 ; ground nut.	Kubala ; to produce.
Mulu, 2 ; heap.	Una (wa), mauna, 5 ; burrow.
Dambo (la), madambo, 5 ; plain, marsh.	Kukwanira ; to satisfy.
Kusekera ; to be glad, rejoice.	Kuopsa ; to frighten.
Wolimbisa, adj. ; strengthening, refreshing.	Mwa, prep. ; in, during.
Ndala, mindala, 2 ; crack, crevice.	Watsopano, adj. ; new.
	Dzombe (la), madzombe, 5 ; locust.
	Wolimba, adj. ; hard.
	Kuswa ; to break.

EXERCISE 97.

1. Akasope adya, omwe tinaapeza pa dambo dzulo, anali olimbitsa nditu ; ife tinasekera kumwa madzi ao. 2. Mpika wanu uwu uli ni mindala ina ; pitani kwanu ndi munditengere wina. 3. Ife tiribe kantu ka kulipira antu amenewa nako ; tifuna kugula mikanda iyo ndimo mwikwamba makumi awiri imenei ya nsaru. 4. Anyamata asanu wanka ni zimfuti zao kusaka anyani awo ndi apusi ena awo, omwe ife tiwamva akulira munkalango usiku. 5. Mupenya mulu woutali umeneu wa miala kodi ? masiku onse aulendo akupita aitola miala ii, yakugona mbali mwa njira, ni kuiponya pa mulu pamenepo. 6. Achule amene akukala m'dambo atibvuta ife kwambiri ni kubuma kwao. 7. Mulungu waitumiza mipingu idya pa ife, kuti titembenuze mitima yatu kwa zakwaipa zatu. 8. Wonyenga uyu anati, kuti analikumva ntenda yakupa ; iye ananena mabodza, chifukwa anafuna kulandira chakudya ndi nsaru. 9. Minda iwiri iyo inabala chimanga chabwino chaka cha dzulo. 10. Podzo uyo anatiuza ife, kuti iye yeka anagwira zinsomba zazikuru zina lero mamawa.

EXERCISE 98.

1. Those rabbits come out from their burrows at night, and destroy the best fruits of our gardens. 2. These four

half-yards of calico did not satisfy him; he wanted nine. 3. The roaring of that fierce hippopotamus frightened the women and children in our village. 4. Those four months have passed very quickly; during them we have seen many new things. 5. I have expelled these wicked beggars from the boys' house twice to-day. 6. If you girls want to buy new food, eat that rice and those ground-nuts this evening. 7. Those scholars who wish to please their teacher will be diligent in learning their lessons. 8. These clouds of locusts are very great, and will destroy all your maize. 9. That elephant ran with all his might; he broke many forest trees, and killed two men. 10. This head is very hard; it is a buffalo's head.

II.—Demonstrative pronouns, agreeing with substantives of Classes 3 and 4.

- Class 3. (1) *Sing.* imene *or* imenei. *Plur.* zimene *or* zimenezi.
 (2) *Sing.* i *or* ii. *Plur.* izi.
 (3) *Sing.* iyo, yo. *Plur.* izo, zo.
 (4) *Sing.* idya. *Plur.* zidya.

EXAMPLES.

Zinyali zimenezi, these lights.
 Nyenyezi iyo, that star.
 Ntenda idya, that disease.
 Njira i, this road.

- Class 4. (1) *Sing.* chimene, chimenechi *or* chimenecho.
Plur. zimene, *or* zimenezi; dzimenedzi, &c.
 (2) *Sing.* ichi. *Plur.* izi *and* idzi.
 (3) *Sing.* icho. *Plur.* izo *and* idzo.
 (4) *Sing.* chidya. *Plur.* zidya *and* dzidya.

EXAMPLES.

Chisa chimenechi, this nest.
 Dzisoti idzi, these hats.
 Chakudya icho, that food.
 Zuma zolemara zidya, those valuable goods.

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| 1. Bendera ii iri yokongola. | 1. This banner is beautiful. |
| 2. Zimbalame zidya zauluka kutali. | 2. Those birds have flown far. |
| 3. Mbale iyo yasweka. | 3. That plate has been broken. |
| 4. Chinkwe chimenecho cha bwenzi langa chidziwa kulankula. | 4. That parrot of my friend can talk. |
| 5. Dzimwemwe idzi sidzi-kalabe. | 5. These joys do not continue. |
| 6. Ziswe izi zidaimwaza nsaru yanu. | 6. These white ants have destroyed your calico. |

VOCABULARY.

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| Nkonya, zinkonya, 3 ; fist. | Dzana, adv. ; the day before yesterday. |
| Mbedza, zimbedza, 3 ; fish-hook. | Pa kugwira nchito panga ; on my working, while I worked. |
| Ndodo, zindodo, 3 ; stick. | Kusenga ; to cut off. |
| Mfiti, zimfiti, 3 ; witch. | Kutseka ; to shut. |
| Nsambo, 3 ; small brass wire. | Malonda, pl. ; merchandise. |
| Wakupsa, adj. ; ripe (of fruit). | Mankwala, pl. ; medicine. |
| Mvula, 3 ; rain, shower. | Kugwetsa ; to knock down, fell. |
| Nkuni, 3 ; firewood. | Kuluma ; to bite. |
| Kuta ; to finish. | Nditofuna, sg., pres. contin. ; I am like (to). |
| Chirazi, dzirazi, 4 ; yam. | Kumeretsa ; to make to grow. |
| Chala, dzala, 4 ; finger. | Wolemera, adj. ; rich, valuable. |
| Chipata, dzipata, 4 ; gate. | Lomwe, rel. pron., sg., 5 ; who, which. |
| Choloa, zoloa, 4 ; inheritance. | Kuchitira ; to do to or for. |
| Chimfumu, 4 ; great chief. | |
| Chitolo, zitolo, 4 ; mote (in eye). | |
| Chintu, dzintu, 4 ; grain. | |

EXERCISE 99.

1. Mlendo anafika kwatu dzana ; anatenga ng'ombe idya ndi zinkosa zitatu zidya ; ine ndinazigula zonse kwa nsaru yoyera. 2. Pa kugwira nchito panga muntengo ndinagwa ine ni kusenga chala changa chimenechi. 3. Podzo uyu wandipatsira zimbedza izi ; iye aganiza kuti ine ndidzazig-

wira zinsomba zabwino zina m'nyanja lero. 4. Wadzitseka dzipata dzidya ndani? kali ine ndinakuuzani inu, anyamata, kudzitsegula idzo mamawa, ndimo sikudzitseka anso tsiku lonse. 5. Ife tatenga malonda atu, bambo, mbuzi izo ndi nyemba izo, ndimo tirikufuna kuzigula zinsambo zanu zazitali. 6. Zingwe zatsopano zimenezi, zomwe zinamanga katundu wankuru udywa wa mankwala, zinali zolimba nditu. 7. Nkonya yako iyo iri yampamvu kugwetsa ng'ombe. 8. Chisoni chachikuru ichi chirikuluma ntima wanga; nditofuna ine kumwalira nacho. 9. Mpepo yolimba ii idzagwetsa mitengo yambiri, ndimo zimvula izi zidzachimeretsa chimanga chatu msanga. 10. Chimfumu chidya chinali ni dziko lalikuru nditu.

EXERCISE 100.

1. Those fowls are small and worthless; take them away; but I will give you a good (high) price for those large yams. 2. This rich inheritance belongs to my uncle; he received it from his friend who died last year. 3. All the Anyanja fear these witches; but they have no power to do us good or ill. 4. That mote has got into my eye; and it is annoying me very much. 5. This firewood is insufficient; let four boys go into the forest to bring some more. 6. That hide belonged to a large and fierce leopard which a white man killed with his elephant gun. 7. I cut this beautiful stick from the tallest tree in the wood. 8. Your work for (of) to-day is this (same), to make those four mats. 9. The best grains of the gardens of our friends are these beans, this maize, and those yams. 10. Are those fruits of yours now ripe?

III.—Demonstrative pronouns, agreeing with substantives of Classes 5, 6, and 7.

Class 5. (1) *Sing.* umene or umeneu; imene or imenei; and
limene or limeneli or limenelo, this
or that.

Plur. amene or amenewa, these or those.

(2) *Sing.* u; i or ii; and iri or ili, this.

Plur. awa, these.

- (3) *Sing.* uo or uwo ; iyo ; *and* ilo, that.
Plur. awo, those.
- (4) *Sing.* udyā or uja ; idya ; *and* lidya, that.
Plur. adya or aja, those.

EXAMPLES.

Ukonde woukuru umene, that large net.
 Sautso yoopsa ii, this terrible affliction.
 Lua lokongola ilo, that beautiful flower.
 Malamba achikopa adya, those leather belts.

Class 6. (1) *Sing.* kumene or kumeneko.

Plur. Amene or Amenewa.

(2) *Sing.* kuyu. *Plur.* Awa.

(3) *Sing.* kuyo or iko. *Plur.* Awo.

(4) *Sing.* kudya, *Plur.* Adya.

EXAMPLES.

Kuyesa kwachabe kumeneko, that vain attempt.
 Kukonda kwakukuru kuyo, that great love.
 Mayeso achabe amenewa, these vain attempts.

Class 7. (1) *Sing.* kamene or kameneka.

Plur. timene or timeneti.

(2) *Sing.* aka. *Plur.* iti.

(3) *Sing.* ako or iko. *Plur.* ito.

(4) *Sing.* kudya. *Plur.* tidya.

EXAMPLES.

Kagaru kosewera kameneka, this playful little dog.
 Timiala tozungulira ito, those round little stones.
 Tiana tokonda iti, these loving little children.

- | | |
|--|---|
| 1. Ife tirikunka kucheza ni mfumu yampamvu idya. | 1. We are going to pay a visit to that powerful chief. |
| 2. Mauta amenewa sali olimba; mibvi yao iyenda mikwamba kumi yoka. | 2. These bows are not strong; their arrows go only ten fathoms. |
| 3. Mwana iwe, udzadya dzombe limeneli kodi? Ea, bambo, ine ndidza-lidya ilo. | 3. Child, wilt thou eat this locust? Yes, sir, I shall eat it. |

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| <p>4. Kusekera kwanu kumeneko kudzakalabe tsiku lonse kodi?</p> <p>5. Uzani nyamata udyā kuti-weta tiagaru ndi tiam-paka timeneti.</p> | <p>4. Will that joy of yours last the whole day?</p> <p>5. Tell that boy to feed these puppies and kittens.</p> |
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VOCABULARY.

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|---|---|
| <p>Peperu (wa), 5 ; moth, butterfly.</p> <p>Nsanza (ya), mansanza, 5 ; rag, tatter.</p> <p>Tsisi (la), 5 ; hair, lock or tuft (of hair).</p> <p>Fumbi (la), 5 ; dust.</p> <p>Utoto (wa), 5 ; paint.</p> <p>Kupaka ; to paint.</p> <p>Lipande (la), 5 ; yard (measure).</p> <p>Nusu (la), manusu, 5 ; <i>literally</i>, a part ; <i>then</i>, half ; <i>and as a measure</i>, the length of the hand and wrist, about a quarter of a yard.</p> <p>Dzenje (la), maenje, 5 ; pit.</p> <p>Kubuma, 6 ; growling.</p> <p>Kupfula, 6 ; shouting.</p> <p>Kudula, 6 ; mutilation.</p> <p>Kantengo, 7 ; a little tree.</p> <p>Kankazi, 7 ; a little woman.</p> <p>Kampika, 7 ; a little pot.</p> <p>Kukaka ; to alight.</p> <p>Kutsopa ; to sip.</p> <p>Madzi, pl. ; water, juice.</p> <p>Mpanda ya mfuno, 3 ; nostril.</p> <p>Yachifua, adj., sg., 3 ; of, belonging to the chest.</p> | <p>Ukabwera, 2 sg., fut. contingent ; thou wouldst, wilt return.</p> <p>Yochuruka, adj., sg., 3 ; abundant.</p> <p>Kosekera, adj., sg., 6 ; pleasant.</p> <p>Kwampulupulu, adj., sg., 6 ; sinful.</p> <p>Timera, 3 pl., pres., cl. 7 ; they grow.</p> <p>Zolungama, adj., pl., 3 ; straight.</p> <p>Wakuyenda, pres. part. ; going, flowing, running (of water).</p> <p>Ndani ? inter. pron. ; who ?</p> <p>Kwankarwe, adj., sg., 6 ; cruel.</p> <p>Tsiku lonse la dzulo ; the whole day (of) yesterday.</p> <p>Wantendere, adj. ; peaceful.</p> <p>Kumveka ; to clothe (another).</p> <p>La ntengo womwe wa, sg., 5 ; of the same price as, equal to.</p> <p>Wotsekerezwa, adj. ; dangerous.</p> |
|---|---|
- Mrenso, 2 ; handkerchief.

EXERCISE 101.

1. Ona peperu wang'ono udyā ; uo ulikuuluka tsopano m'munda mwatu ; ulikufuna kukaka pa malua ponse

pamenepa ndi kutsopa madzi ao. 2. Fumbi limeneli liti-bvuta ife kwambiri; ilo lirikulowa m'maso atu, m'nkamwa mwatu ndimo m'zimpanda za mfuno zatu. 3. Mankwala amenewa adzaichiritisa ntenda yako yachifua, ngati ukabwera kuno masiku onse kualandira awo. 4. Kampika aka kapika nsima yochuruka kwa ana akazi asanu. 5. Kukwia kwako kumeneko sikuli kosekera, ndimo kuli kwampulupulu pa maso pa Mulungu. 6. Ine ndifuna tina ta timitengo tidya, tomwe timera patali munkalango; ni ito anyamata apanga zindodo zabwino zolungama. 7. Pa malo paja inu mudzapeza madzi akuyenda ambiri. 8. Ndani anapanga diso ilo, kutu ilo, manja ndi mapazi awo? Mulungu anaapanga onse. 9. Muntu wosauka udyu wamva kudula kwankarwe kwambiri; maliwongo achi wachichita icho. 10. Tengani utoto watso-pano umeneu; ife tidzayamba lero kupaka nyumba yatu yatsopano nawo.

EXERCISE 102.

1. These little women are very diligent; they worked in their gardens the whole day yesterday. 2. That shouting of theirs will annoy all the peaceful people near our village. 3. If your children will come to remain on our station, we shall put off those tatters, and clothe them with good white calico. 4. This yard of handkerchief is equivalent to these two yards and this quarter-yard of red calico. 5. If you will climb that little hill, you will see the whole country of this chief. 6. This lying is not pleasing in the eyes of your father and your mother. 7. Take up all those little stones which are lying in that streamlet, and bring them here this evening. 8. That large herd of oxen belongs to my dear friend. 9. These pits are very dangerous; have not many children fallen into them? 10. That lock of hair belonged to my dead child.

Uno is one form of a demonstrative pronoun, occasionally used, as, **usiku uno**, "this night; to-night." The same root—**no** is a source of important adverbs, **pano**, "here;" **munu**, "there," &c.

Other instances of the same pronoun occur in cases like, **dziko lino**, "this world;" and in the adverbial phrase, **tsopano lino**, "this very moment; immediately."

Other roots of a demonstrative nature are —**otere**, “such,” which is much used; as, **chifukwa chotere**, “for such a reason, therefore;” **zintu zotere**, “such things;” **choincho, choinchi**; plur. **zoinzo**, also means “such.” These words are much used as adverbs.

EXAMPLES.

Mau otere ; such words.	Lamba lotere ; such a belt.
Zinsomba zoinzo ; such fishes.	Kukonda kotere ; such love.

NINETEENTH LESSON.

IV. RELATIVE PRONOUNS.

This class of pronouns is very closely connected with the foregoing; the relative sentence is often nothing more than an additional statement, which might be supposed to begin with a demonstrative, referring back to some substantive in the principal section.

In this way, as before stated, the demonstrative root, —**mene**, is not infrequently used in relative sentences.

The relative pronominal root is —**mwe**, which itself is probably of demonstrative origin and nature, and not seldom has the meaning, “the same, the very,” especially when one of the demonstrative enclitics, —**wo**, —**yo**, —**zo**, —**cho**, or —**lo**, is attached to it. This root, —**mwe**, has, except in the singular of Class 1, the vowel **o** as its connective, joining together the root and the class characteristic. In the singular of Class 1, the root is preceded by the whole or part of the pronoun **Iye**, he; it is, **Iyemwe** or **yemwe** or **emwe**, “he who.”

The relative pronoun, of course, takes the concord of the substantive to which it refers, and, in its turn, it rules the concord of all words agreeing with itself, just as if itself were a substantive.

When the relative pronoun is the object of a verb, it precedes the latter, and then we often insert in the verb the usual objective medial particle, agreeing in concord with the relative. Thus—“the hat, which you see, is mine,” might be rendered, **chisoti, chomwe muchipenya, chiri cha ine**.

The concord of the relative pronoun is as follows :—

Class 1. <i>Sing.</i>	yemwe.	<i>Plur.</i>	omwe.
Class 2. <i>Sing.</i>	womwe.	<i>Plur.</i>	yomwe.
Class 3. <i>Sing.</i>	yomwe.	<i>Plur.</i>	zomwe.
Class 4. <i>Sing.</i>	chomwe.	<i>Plur.</i>	zomwe and dzomwe.
Class 5. <i>Sing.</i>	womwe, yomwe, and lomwe.	<i>Plur.</i>	omwe.
Class 6. <i>Sing.</i>	komwe.	<i>Plur.</i>	omwe.
Class 7. <i>Sing.</i>	komwe.	<i>Plur.</i>	tomwe.

In addition to the ordinary concord, relative pronouns, as before stated, take a peculiar concord from the 1st and 2nd personal pronouns—**ife tomwe**, we who, &c.

When we wish to employ this pronoun as an emphatic demonstrative, we generally attach to it the corresponding form of the enclitic. Thus—**lua lomwelo**, means, “that very flower,” &c. Sometimes, however, this particle is omitted—**lero lomwe**, is, “this very day.”

V. INTERROGATIVE PRONOUNS.

In Chinyanja there are several distinct interrogative roots, most of which are subject to the rules of concord.

(1) A very common root is —**ni**, or, with the addition of a connective vowel, —**ani**? what? which? Two forms of this root are especially useful and frequent—viz., **ndani**? who? the form corresponding to the singular of Class 1; and **chiani**? what? (probably with **chintu**, a thing, understood), the form of the singular of Class 4. These two usually stand at the end of the sentence, but may come first. Other forms, however, are used, notably the plural of Class 1, **ani**? who? Such forms also as **ziani**? and **liani**? occur.

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|--|--|
| <p>1. Mzungu, yemwe anapita dzana, analikunka kusaka anjobvu.</p> <p>2. Mondwe woukuru wa bingu ndi mpezi, womwe unali lero, wamwopsa mpwanga.</p> | <p>1. The white man, who passed the day before yesterday, was going to hunt elephants.</p> <p>2. The great storm of thunder and lightning, which occurred to-day, has frightened my brother.</p> |
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| <p>4. Abwenzi atu, akuru awiri adya a mfumu, anafika kuno, pamodzi ai, koma tsiku lomwe.</p> <p>5. Njira yomweyo idzatitso-golera ife ku Matope ndi ku Blantyre.</p> <p>6. Wafika kwatu usiku ndani? ndimo watenga naye chiani?</p> <p>7. Inu, nomwe mugogoda pa chitseko, muli ani?</p> | <p>4. Our friends, those two head men of the chief, arrived here, not together, but on the same day.</p> <p>5. That same road will lead us to Matope and to Blantyre.</p> <p>6. Who has arrived at our house in the night? and what has he brought with him?</p> <p>7. Who are ye, who knock at the door?</p> |
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VOCABULARY.

Kumuka; to depart.	Kukomana ni; to meet (with).
Kuyambuka; to cross (a river).	Nsungwi, zinsungwi, 3; bam-boo.
Wakuya, adj.; deep.	Anke, 3 pl., pres. subj.; let them go.
Kumvana ni; to believe in.	Nkanda, mikanda, 2; bead.
Kuyang'anira; to watch.	Kali, adv.; long ago, already.
Kusungira; to guard.	Nchere, 2; salt.
Kudalitsa; to bless.	Kumvera; to obey.
Konde (la), makonde, 5; ver- -andah.	Kotere, adv.; so, thus.
Chitseko, 4; door.	Kuocha; to burn.
Chochepa, adj., sg., 4; in- sufficient.	Fupa (la), mafupa, 5; bone.
Komo (la), 5; doorway.	Muno, adv.; there, in it.
Kucheka; to saw.	Kubweza, v. tr.; to return, bring back.
Ng'oma, 3; drum.	Kapena, conj.; or.
Kuyendayenda; to walk.	

EXERCISE 103.

1. Akunyamula atu, omwe anamuka dzana kunka ulendo wa masiku asanu, wabwera lero; wati, kuti pafupi pa piri lalitali anafika ku ntsinje wakuya nditu, womwe awo analibe mpamvu kuuyambuka. 2. Ife, tomwe timvana ni Mulungu, tidziwa kuti Iye atiyang'anira natisungira natidalitsa ife tonse; wopanda Iye mulibe muntu akala wamoyo. 3. Ziswe, zomwe muzimva tsopano, zitibvuta ife kwambiri; izo zikwera

mitengo yonse, yomwe iri m'nyumba ndi m'konde, ndimo zimwaza nsaru ndi mabuku ndi zimpasa. 4. Chitseko, chomwe ife tiri nacho, chiri chochepa kwa komo lachi; pitani, inu anyamata, kucheka matabwa; tidzapanga chitseko china. 5. Lero mamawa ndinalikuyendayenda ine muntengo, ndinakomana ni mikango yomweyo, imene inabuma pafupi patu usiku. 6. Inu, nomwe munasaka nyama dzulo, munapa chiani? 7. Dzina la mlendo, yemwe anapita mwa midzi, liri liani? 8. Lero lomwe ochita makumi awiri anke msanga ku dambo, lomwe liri pafupi pa piri lalitali lidya, kutenga akatundu a zinsungwi. 9. Antu anyanja amenewa afuna chiani? Awo wadza, bambo, kugula mikanda ndi nsaru ni malonda ao; koma afunanso mankwala omwewo, amene inu munawapatsira awo kali. 10. Ndani ananyamula katundu wolamera udyu wa nchere? Ine ndeka, bambo.

EXERCISE 104.

1. The boards which these two workmen have sawn are very straight. 2. The little children, who remained at home to-night, obeyed their father, who told them to do so. 3. Who sent you with these three fowls? what do you want for them? 4. Who were the warriors who burned the house in your village? 5. To-day I found in the forest the very same elephant bones as (which) you saw the day before yesterday. 6. The love which God has for His people is greater than the love of father or of mother. 7. The same puppy which you brought home with you last year is now a large and strong dog. 8. What did the three hill men (antu amapiri) steal from your house? 9. To-night I want you to return the drum which I gave you last month. 10. What things will you take with you on the journey?

(2) Another interrogative root is, —*ti*, meaning, “which (of two)?” this word has for the most part *i* as the vowel, joining root and concord letter; its forms are—

Class 1. <i>Sing.</i>	<i>uti?</i>	<i>Plur.</i>	<i>ati?</i>
Class 2. <i>Sing.</i>	<i>uti?</i>	<i>Plur.</i>	<i>iti?</i>
Class 2. <i>Sing.</i>	<i>iti?</i>	<i>Plur.</i>	<i>ziti?</i>
&c.			

(3) A root combining the last two is, —**otani**? “which *or* what?” having **o** as its connecting vowel. Its concords, except **utani**? one form of the singular of Class 1, are exactly similar to the forms of participles in **o**, **yotani**? **chotani**? &c.

(4) Two other important interrogative roots, one of which has its connecting vowel, **a**, and the other **i**, are: —**nje**, *or*, with the connecting vowel, —**anje**? meaning, “what kind *or* sort *or* race of?” and —**ngati**, *or* with its connecting vowel, —**ingati**? meaning, “how much *or* how many?”

The concords of these are—

Class 1. *Sing.* wanje? *and* wangati?

Plur. anje? *and* angati?

Class 2. *Sing.* wanje? *and* ungati?

Plur. yanje? *and* ingati?

EXAMPLES.

Nkazi wanje? what kind of woman?

Anyamata angati? how many boys?

Mitengo yanje? what sort of trees?

Class 3. *Sing.* yanje? *and* ingati?

Plur. zanje? *and* zingati?

Class 4. *Sing.* chanje? *and* chingati?

Plur. zanje *or* dzanje? *and* zingati? *or* dzingati?

EXAMPLES.

Mbalame yanje? what kind of bird?

Zimbale zingati? how many plates?

Chisoti chanje? what sort of hat?

Class 5. *Sing.* wanje? *or* yanje? *or* lanje?
and, ungati? *or* ingati? *or* lingati?

Plur. anje? *and* angati?

Class 6. *Sing.* kwanje? *and* kangati?

Class 7. *Sing.* kanje? *and* kangati?

Plur. tanje? *and* tingati?

EXAMPLES.

Ufa ungati? how much meal?

Mfumu yanje? what sort of chief?

Manja angati? how many hands?
 Kukonda kwanje? what kind of love?
 Tiana tingati? how many little children?

VI. INDEFINITE PRONOUNS, *or* ADJECTIVES.

Of these, **eka**, **oka**, &c., "self, alone, only," has already been partly considered under the personal pronouns. Two others of very great importance may also be considered in detail.

One of these, with the connecting vowel, **o**, is the root —**nse**, "all, every, whole;" and the other with the connecting vowel, **i**, is the root, —**na**, "other, another, some, any."

The concords of these are as follows:—

Class 1. *Sing.* ense *or* yense, *and* wina, *and* yeka.

Plur. onse, *and* ena (*for* aina), *and* oka.

Class 2. *Sing.* wonse, *and* wina, *and* woka.

Plur. yonse, *and* ina, *and* yoka.

EXAMPLES.

Muntu yense, every man.

Wochita wolimba wina, another strong workman.

Ambuye anu onse, all your masters.

Mpando woutali wonse, every high seat.

Mibvi yakutwa ina, some sharp arrows.

Class 3. *Sing.* yonse, *and* ina, *and* yoka.

Plur. zonse, *and* zina, *and* zoka.

Class 4. *Sing.* chonse, *and* china, *and* choka.

Plur. zonse *or* dzonse, *and* zina *or* dzina, *and* zoka *or* dzoka.

EXAMPLES.

Nsaru yoyera ina, some white calico.

Zinyenyezi zowala zonse, all the bright stars.

Chiko chantengo chonse, every wooden cup.

Dzimwemwe dzadzikuru dzina, other great joys.

Class 5. *Sing.* wonse *and* yonse *and* lonse; wina *and* ina *and* lina; woka *and* yoka *and* loka.

Plur. onse, *and* ena, *and* oka.

Class 6. *Sing.* konse, *and* kwina, *and* koka.

Plur. onse, *and* ena, *and* oka.

Class 7. *Sing.* konse, *and* kena, *and* koka.

Plur. tonse, *and* tina, *and* toka.

EXAMPLES.

Sautso yeing'ono yonse, every small affliction.
 Dzombe lokongola lina, another beautiful locust.
 Madzira atsopano onse, all the fresh eggs.
 Kuyesa kwachabe konse, every vain attempt.
 Tiampaka tadongo tina, some pretty kittens.

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|---|--|
| 1. Ona ni zimbaleme ziwiri zimenezi; mufuna iti? | 1. Look at these two birds; which do you want? |
| 2. Chikoti chotani chiri chakutwa chopambana dzonse? | 2. Which whip is the sharpest? |
| 3. Munatenga malonda anje ndi angati? | 3. What kind of merchandise did you bring, and how much? |
| 4. Ine ndidzakupatsirani misomali ingati? | 4. How many nails shall I give you? |
| 5. Mbuzi imodzi yasochera; taloetsa ife zonse zina m'kola mwao. | 5. One goat has wandered away; we have put all the others into their fold. |
| 6. Ntsinje wonse wina uli wodzaza ni madzi. | 6. Every other stream is full of water. |

VOCABULARY.

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|--|---|
| Kusaka nyama; to hunt game. | Chikopa, dzikopa, 4; hide, skin. |
| Kupulumuka; to escape. | Tsopano lino, adv.; immediately. |
| Gwero (la), 5; head <i>or</i> source (of river). | Pansi pano, adv.; here below. |
| Nyanga wa njobvu, minyanga, 2; tusk (of elephant). | Chifukwa chotere; for such a reason, therefore. |
| Nsambo, 3; brass wire. | Kutama; to praise. |
| Yolemera, adj., pl., 2; valuable; heavy. | Wakupsa, adj.; ripe. |
| Ntundu, 2; kind, race, nation. | Pa maso pa; in the eyes of. |
| Mpwanu, sg., 1; your younger brother. | Dzulo mamawa; yesterday morning. |
| Njiranga, sg., 1; my older brother. | Kuua; to bark. |
| | Kulilira; to mourn for. |
| | Kumva chisoni ni; to sympathise with. |

Mbuna, 3; pitfall.
 Nsungwi, 3; bamboo.
 Kuchedwa; to delay.
 Kuwcrenga; to read.

Kupangidwa; to be made.
 Wotitimizana, adj.; dense.
 Wonenepa, adj.; fat.
 Koseka, adv.; joyfully.

Kuyesa, mayeso, 6; attempt.

EXERCISE 105.

1. Bwenzi langa linanka ni anyamata achi kusaka nyama; iye anapenya gulu lalikuru la anjati napa modzi ni mfuti yachi; onse ena anatawa muntengo napulumuka. 2. Mitsinje ina iri ni madzi ang'ono pa magwero pao; ntsinje Chire, womwe uturuka kwa nyanja yeikuru, uli ni madzi ambiri. 3. Alendo ena adafika kwatu lero mamawa; awo wanyamula minyanga yanjobvu yolemara ina, ndimo dzikopa dzina; ine ndidzagula malonda ao onse ni nsaru ndi zinsambo ndi mipeni. 4. Mugwira zinsomba zanje m'nyanja imenei? tigwira mitundu yonse, yeing'ono ndi yeikuru, yabwino ndi yachabe. 5. Mpwanu ali ni ana angati? mpwanga alibe mwana, koma njiranga ali ni ana akazi anai ndimo mwana wamamuna modzi; ana achi onse akala kwatu. 6. Kwao kwa bwenzi latu dziripo dzikopa dziwiri, chikopa cha nialugwi ndi chikopa cha nkango; mufuna inu kulandira chiti? 7. Dziko lonse la pansi pano liri la Mulungu; Iye analipanga ilo poyamba, ndimo ali wampamvu kulimwaza ilo tsopano lino; chifukwa chotere ife tonse tintame ni kunvera Iye masiku onse. 8. Chirazi chotani chiri chakupsa chopambana dzonse? tirikufuna kupeza chimodzi kwa kudya kwatu. 9. Kunama konse kuli koipa pa maso pa antu abwino. 10. Tiana tina tinadza kwatu dzulo mamawa; ito tinatenga tiagaru tiwiri, tomwe tinaua kwambiri.

EXERCISE 106.

1. All our friends (relations) have come to visit us, and to mourn with us for our dead father; and many others sympathise with us. 2. Some wild beasts fell into the pitfalls near our village, and our head man killed them all. 3. All the loads which you brought from the wood to-day were too small (ochepa); to-morrow I want you to bring some bamboos, but do not delay. 4. How many boys and girls are learning to read at your station (kwanu)? There are two hundred; all can sing some hymns, and some can read the

Word of God. 5. All the chairs which you see in the house were made by ourselves. 6. Some forests of this land are very dense, so that in the middle of them you would not see the sun. 7. This whole day we have worked in our garden ; we have cut down some tall trees and burned them. 8. Have you any fat goats at present ? I wish to buy all that I can find. 9. All the little dogs and little cats are playing joyfully near the house. 10. All the attempts which my friend made were useless.

TWENTIETH LESSON.

THE VERB.

As in all languages, so in Chinyanja, the verb is very important, although here it occupies a subordinate position to the substantive ; for, like other qualifying words, the verbal root always takes a prefix, which, in the third person, depends on and varies with the class of the substantive acting as the subject of the sentence.

There is, however, another possible view of the Chinyanja sentence, by which the verb would occupy a position almost equal to that of the substantive. We may regard a sentence as made up of a certain number of roots, expressing together a certain idea, and to all these a certain prefix is attached, or if there be more than one prefix, all must be of the same class ; these prefixes may be supposed to be all attached to the roots at the same instant and by the same effort of thought or of speech.

Thus, if we consider the roots, **Ntu mene li bwino**, and attach to them all prefixes of Class 1, we get, **Muntu amene ali wabwino**, that man is good ; while, if we attach to them prefixes of Class 4, we get, **Chintu chimene chiri chabwino**, that thing is good.

But, although this process seems to put all the changeable parts of speech on an equal footing, and although something like this may have prevailed at an earlier stage of the language, yet, as we now find the words, the substantive forms have become fixed or fossilised, while the other words constantly change according to the class of the substantives with which they agree.

Like the substantives and adjectives, the verbs occur only as composite forms, but the verbal forms are often much more complex than the others; for in one verb we often find several notions expressed.

Thus, to take a usual form and one that is not very complex, **Ananditumiza**, "he sent me," or, more exactly, "he did me send," we find four distinct notions expressed—

- (1) The last and generally the largest part, **tumiza**, send, is the verbal root.
- (2) The initial **a** indicates the person or thing, the subject of the sentence, and varies with the class and the number of the subject.
- (3) The particle, —**na**—, is the sign of the tense, indicating in this case past time.
- (4) The particle, —**ndi**—, is an objective particle, here the 1st person singular, me.

We shall consider in detail these and other particles found in the full verbal forms.

I. THE VERBAL ROOT AND ITS MODIFICATIONS.

When a verbal root has once been fully formed, it undergoes very little change in the process of conjugation; it is always readily recognised among the various particles that either precede or follow it.

No particle is ever actually inserted in the heart of a root; it occurs entire and really apart from all particles.

But many of the simple or fundamental roots undergo changes, by which derivative or secondary forms are got, expressing various modifications of the original meaning. In distinction from these modifications, we call the original root, the simple root, and the others, derivative roots. Many varieties of meaning can thus be expressed, all of which can be gathered under a few chief heads. In the vast majority of cases these verbal roots end in **a**.

Thus, a simple root by certain changes can be made into one that is causative, reciprocal, &c.

1. *Simple Roots.*

Simple roots may be intransitive or transitive. Some of them are monosyllabic, some consist of three or even four syllables, but the majority have two syllables.

EXAMPLES.

Intransitive.	{	Kufa ; to die.	Transitive.	{	Kupa ; to kill.
		Kugwa ; to fall.			Kuta ; to finish.
		Kuli ; to be.			Kuswa ; to break.
		Kukala ; to become, remain.			Kupenya ; to see.
		Kuchoka ; to go away.			Kugula ; to buy.
		Kuoneka ; to be visible.			Kutafuna ; to masticate.

Some verbs may be transitive or intransitive, such as, *kuta*, to finish, *or*, to be at an end.

From these simple roots, as has been already said, several derivative roots are formed. These are—

2. *Causative Roots.*

These are formed from the simple roots, in many cases, by changing final *a* into *itsa* or *etsa*. In other cases, the final syllable, often *ka*, becomes *tsa*. Other verbs take *za* in place of *tsa* ; this especially happens with simple roots in *ra* or *la*, which becomes *za*.

In most instances these causative verbs are formed from verbal roots found in the language. But sometimes, as in *patsa*, “give,” this original root is not found in Chinyanja, but is found in some cognate language. In rare cases, as in *fupitsa*, “shorten,” the original root seems to be obsolete, this one being found only in the adjective, *wanfupi*, “short,” and in the adverb, *pafupi*, “near.”

EXAMPLES.

- Kugwetsa, to make to fall, to fell.
- Kuloetsa, to make to enter, to introduce.
- Kubweza, to make to return, to restore.
- Kutontoza, to cause to be silent, to silence.
- Kupatsa, to give.
- Kuchotsa, to cause to go away, to expel.
- Kufupitsa, to make short, to shorten.

3. *Objective Verbs*, expressing object, end, purpose, or intention, toward which the action is directed.

In some instances the derived verbs differ very little in meaning from the original roots ; in other cases the difference is very marked.

These verbs are formed by changing final **a** into **ira** or **era**. They take two objectives when they are derived from transitive verbs, one of the person, the other of the thing. When derived from intransitives, they take but one objective.

EXAMPLES.

Kupatsira, to give to.
 Kutawira, to flee to (for refuge).
 Kulindira, to wait for.
 Kuchitira, to do to or for.
 Kufera, to die for.
 Kumvera, to obey (hear for a purpose).
 Kupempera, to pray to.

Kusungira, "to care for," does not differ much in meaning from Kusunga.

4. *Reciprocal Verbs*, expressing a reciprocal action between two or more parties.

These are formed by adding **na** to the simple verbal root, or by changing final **a** into **ana**.

EXAMPLES.

Kumenyana, to beat one another, to fight.
 Kukondana, to love one another.
 Kusonkana, to gather themselves together.

All verbs ending in **ana** do not belong to this class, so far as their present meaning would make us suppose, though they may originally have been so derived. Thus, **kuitana**, "to call," and **kupambana**, "to excel," do not seem to express reciprocity, and are not apparently derived from a simpler root.

5. *Reflexive Verbs* are those in which the object refers to the same person or thing as the subject.

They are formed from transitive verbs, simple or derived, by inserting the medial particle, —**dzi**—, “self,” in front of the verbal root.

EXAMPLES.

Kudzikaniza, to deny oneself.

Kudzitama, to praise oneself, be boastful.

Kudzikonda, to love oneself.

Besides the above-mentioned derivatives, there are various devices used for expressing variations of meaning.

Thus, should we desire to indicate that an action is done repeatedly, we may express this by repeating the root, producing a meaning such as is got by the use of frequentatives in other languages. **Kuyenda** means, “to go,” while **kuyen-dayenda**, is, “to go about, walk.”

This device has been noticed before in connection with the formation of the superlative degree, where we saw that **ambirimbi**, means, “very many.”

The particle, —**be**, rarely —**de**, added to a verbal root, indicates a continuance of the action; thus, **kukalabe**, means, “to continue (for a long period);” **kuyesabe**, “to continue trying.”

The particle —**be**, attached to the verb, **kuli**, “to be,” has the meaning, “without.” Thus **ndiribe**, means, “I am without, I have not.”

To express emphasis, Chinyanja sometimes adds the particles, —**di**, or —**tu**, to the root. The particle —**tu** is very often attached to the imperative, to express emphatic command, thus, **idzatu**, “come (quickly).”

PASSIVE VOICE.

The passive voice is not so much used by natives of Africa as we use it in English. They employ other methods of expressing the same or similar ideas. Thus **kuona**, is, “to see,” while “to be seen,” in so far as it means, “to be visible,” may be expressed by **kuoneka**. Yet the passive form is by no means rare, and it is often so useful, that there

should be no hesitation in using it when this is thought needful.

Passive forms always end in **wa**, attached to another syllable or set of consonants, which are not always the same.

In many cases we change final **a** of the active form (in any of the previously mentioned forms capable of taking the passive) into **edwa** or **idwa**. When the active form ends in **tsa**, this is sometimes changed in the passive into **tswa**; sometimes also **za** is changed into **zwa**. In many instances also the **edwa** or **idwa** of the passive may be contracted into **wa**; thus, **kukondedwa**, "to be loved," may be contracted into **kukondwa**.

EXAMPLES.

<i>Active Infinitive.</i>	<i>Passive Infinitive.</i>
Kuyesa, to try,	Kuyesedwa.
Kufuna, to desire,	Kufunidwa.
Kukana, to deny,	Kukanidwa.
Kukonda, to love,	Kukondedwa.
Kuturutsa, to expel,	Kuturutswa.
Kuchotsa, to drive away,	Kuchotsedwa.
Kuzunguniza, to surround,	Kuzungunizwa.

It will be observed that the additions **edwa** and **idwa**, do not occur arbitrarily, but according to rule. They are determined by a rule of euphony, which is very common in some languages, and which occurs here and elsewhere, when additions are made to roots, in Chinyanja. The determining letter is the penultimate vowel, that on which the accent rests. When this vowel is **a**, **i**, or **u**, then the added syllable begins with **i**; when it is **e** or **o**, the added syllable begins with **e**. This rule applies not only to passive forms, but to all other derivative forms of the verb. Thus, **kufuna**, forms **kufunira**, but **kupempa**, forms **Kupempera**.

All these verbal forms, active and passive, causative, reflexive, &c., are conjugated in exactly the same way, by means of the same prefixes.

NEGATIVE FORMS.

Each of the above forms has also a negative conjugation, but there is usually very little change made in the verbal

form. We merely prefix or insert some form of the negative particle, *sa, si, or s.*

We often hear *e* instead of *a* as the vowel at the end of negative verbs. This, I suppose, is due to the addition of the negative adverb, *ai, no*, after the ordinary negative form, the result of which is often that the final *a* of the verb and this *ai* are contracted into *e*. We may even hear such a form as *ndamwone*, "I have not seen him," which would be a contraction for *ndamwona ai*, "I have seen him, no," though the better form is, *sindamwona, or sindamwone for sindamwona ai.*

II. THE FORMATION OF TENSES AND MOODS IN CHINYANJA.

This formation is effected almost entirely by means of particles prefixed to the root of the verb. The division of these particles into such as indicate tenses, and such as indicate moods, is somewhat artificial; some of the particles are indefinite in their signification, and might be translated by more than one English mood. Sometimes we find two particles together, one of which expresses time and the other modality.

It is convenient to distinguish an indicative mood and a subjunctive mood, while the imperative has two forms, one for the singular and one for the plural.

The tenses are present, past, and future, each of which again has modifications, expressed by different particles.

The infinitive and the participles have also forms of their own.

III. FORMATION OF THE PERSONS OF THE VERB, First, Second, and Third in the Singular and in the Plural.

This, which is just the mode of making the verb agree with its subject, is also effected by means of particles which stand before the particles of time and modality. These personal particles are contractions of the personal pronouns, and as a rule it is not difficult to recognise them as such. They are almost always the same for all tenses and moods, but in

a few cases they have apparently been amalgamated with the time particle, so as to form a single syllable out of the two.

These subjective particles have for the most part been already given in the description of the various classes of substantives. A detailed list is subjoined.

	<i>Singular.</i>	<i>Plural.</i>
First Person.	ndi—.	ti—.
Second Person.	u—.	mu—.
Third Person—		
Class 1.	a—.	a—.
Class 2.	u—.	i—.
Class 3.	i—.	zi—.
Class 4.	chi—.	zi—or dzi—.
Class 5. (1)	u—.	a—.
„ (2)	i—.	a—.
„ (3)	li—.	a—.
Class 6.	ku—.	a—.
Class 7.	ka—.	ti—.

The contracted or composite forms, referred to above, which are the prefixes of the perfect tense, will be given later.

IV. THE OBJECTIVE MEDIAL PARTICLES, which express the personal pronouns as objects of verbs, were given fully under the head of the personal pronouns.

CONJUGATION OF THE VERB—ACTIVE VOICE.

INFINITIVE.

Affirmative. Kuswa ; to break.
Negative. Sikuswa ; not to break.

I. INDICATIVE MOOD.

This mood simply prefixes to the verbal root the various prefixes and particles of time and of person. It forms present, past, and future tenses by means of distinct temporal particles.

1. PRESENT TENSES.

There are various present tenses, expressing different shades of meaning.

Thus, by simply prefixing the personal subjective particles to the verbal root, we get

(1) *The Indefinite Present.*

	<i>Singular.</i>	<i>Plural.</i>
First Person.	Ndiswa ; I break.	Tiswa ; we break.
Second Person.	Uswa ; thou breakest.	Muswa ; you break.
Third Person.	Aswa ; he or she breaks.	Aswa ; they break.
Class 2.	Uswa ; it breaks.	Iswa ; they break.
Class 3.	Iswa ; „	Ziswa ; „
Class 4.	Chiswa ; „	Ziswa <i>and</i> dziswa ; they break.
Class 5. (1)	Uswa ; „	Aswa ; „
„ (2)	Iswa ; „	
„ (3)	Liswa ; „	
Class 6.	Kuswa ; „	Aswa ; „
Class 7.	Kaswa ; „	Tiswa ; „

The following are the negative forms of this tense, the meanings being omitted.

	<i>Singular.</i>	<i>Plural.</i>
First Person.	Sindiswa.	Sitiswa.
Second Person.	Suswa or Usaswa.	Musaswa or Simuswa.
Third Person.	Siaswa, or Saswa, or Osaswa.	Saswa or Osaswa.
Class 2.	Suswa or Usaswa.	Siiswa.
Class 3.	Siiswa.	Siziswa.
Class 4.	Sichiswa.	Siziswa <i>and</i> Sidziswa.
Class 5. (1)	Suswa or Usaswa.	Siaswa or Saswa.
„ (2)	Siiswa.	
„ (3)	Siliswa.	
Class 6.	Sikuswa.	„
Class 7.	Sikaswa.	Sitiswa.

The interrogative forms, whether affirmative or negative, are exactly similar to the foregoing, except that they are followed by the interrogative particle, **kodi**?

Thus, **Ndiswa kodi**? means, "Do I break?" &c., and, **Saswa kodi**? "Do they not break?" &c.

All other forms of the verb are conjugated exactly like the foregoing forms, with the exception of the perfect tense, which will be given later.

By means of the indefinite present of the verb, **kuli**, "to be," prefixed to the infinitive, **kuswa**, we get

(2) *The Continuous Present.*

Ndirikuswa,	I am breaking, &c.
Sindirikuswa,	I am not breaking, &c.
Ndirikuswa kodi?	Am I breaking? &c.
Sindirikuswa kodi?	Am I not breaking? &c.

By means of the particle —**to**—, prefixed to the root, between it and the personal prefixes, we get

(3) *The Progressive or Imminent Present.*

Nditoswa,	I am just breaking, I am like to break, &c.
Satoswa,	He is not like to break, &c.
Titoswa kodi?	Are we just breaking? &c.
Simutoswa kodi?	Are you not like to break? &c.

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| 1. Ni kunama kwako unyenga abali ako onse. | 1. With thy lying thou deceivest all thy friends. |
| 2. Mikango siibuma kolimba kodi munkalango usiku? | 2. Do not the lions growl strongly in the forest at night? |
| 3. Diso langa lamanzere lirikumva utsi wa moto wanu. | 3. My left eye is suffering from the smoke of your fire. |
| 4. Chisoti cha njiratu sichirikugona kodi pa tabwa? | 4. Is not our elder brother's hat lying on the board? |

5. Titoyesa kuturutsa fupa laling'ono kwa mero wa kamwana kanu. 5. We are just trying to extract a small bone from the throat of your little child.
6. Mutonka kwatu kodi? 6. Are you just going to our village?

VOCABULARY.

Kulawa; to taste.	Kumenyana; to fight.
Pa kubwera pao; on their returning, when they come.	Kuzunguniza; to surround.
Kuyambuka; to cross (a river).	Kukala pansi; to sit down.
Kuchita manta; to be afraid.	Kukalabe; to remain.
Pamene, conj.; when.	Mpepo, 3; wind.
Kumwetsa; to make to drink.	Kuzizira; to be cold.
Kumvera; to obey.	Kupempa; to ask for, beg.
Kukana; to refuse.	Kugonetsa tulo; to make to sleep.
Ntawi zina, adv.; sometimes.	Kuua pa; to bark at.
Kuwerenga; to read.	Kwankarwe, adv.; violently.
Chirombo, zirombo, 4; wild beast.	Kuluma; to bite.
Kufera; to die for.	Kusanka; to choose.
Kuyendayenda; to walk.	Pa malo pa, prep.; instead of.
Pwetekere; tomatoes.	Kuyala; to set in order.
Dzakucha, adj., pl., 4; ripe.	Kulindira; to expect, wait for.
Kuseketsa; to please, give pleasure to.	Kuyesayesa; to struggle.
	Kukomana ni; to meet with.

EXERCISE 107.

1. Mulawa kodi masiku onse nkaka watsopano wa mbuzi, womwe ana akazi autenga kwatu pa kubwera pao mamawa? 2. Tsopano titoyambuka ntsinje woukuru umeneu; koma awiri kapena atatu a anyamata anga achita manta. 3. Pamene aulendo olema ndi ofoka afika kwao kwa abwenzi atu, bwenzi langa lokondwa liwamwetsa madzi ni kuwapat-sira awo chakudya chachi. 4. Ana inu, musalikumvera bwanje atate anu ndi amai anu? muchita koipa nditu, ngati mukana kuwamvera ndi kuwakonda. 5. Ntawi zina ife tiwerenga m'mabuku atu, kuti inde zirombo zakazi zifera ana ao. 6. Anyamata adya anai salikudzitama kwambiri kodi,

chifukwa ali ankhondo a mfumu? 7. Ife tirikuyendayenda m'munda mwatu kufuna pwetekere ndi dzirazi ndi dzobala dzakucha dzina. 8. Nzeru ya muntu uyu siikuseketsani kodi? Ine ndisekera nditu kupeza wanzeru wotere pano. 9. Muntengo mikango iwiri irikumenyana chifukwa cha nyama yakufa. 10. Malua okongola ambiri aizunguniza nyumba yatu yonse; tikonda kuapenya apo mamawa ndi pa usana ndi madzulo.

EXERCISE 108.

1. Why do you not sit down on that chair? you are very tired and ill. 2. We remain in our house the whole day because of the winds, which are cold at present. 3. I come to ask some of your medicine; it makes me sleep well in the night time. 4. Our little dog does not bark at his friends, but he barks violently at strangers, and wants to bite them. 5. When you choose good things instead of bad (things), is not your heart glad? 6. We are just setting in order the village; we expect the chief of our country; he is visiting our people to-day. 7. They struggle with all their might to cross the stream; but the water is very strong and deep. 8. The houses of this village are falling every day; they are old and useless. 9. We often meet your brother on the road; he is glad to see us and to speak to us. 10. Dost thou not wish to go home this evening? thy father and thy friends expect thee.

TWENTY-FIRST LESSON.

2. PAST TENSES.

There are also more past tenses than one.

By means of the particle, —**na**—, we form

(4) *The Indefinite Past Tense.* Thus—

Ndinaswa,	I broke.
Unaswa,	Thou didst break. &c.
Anaswa kodi?	Did he or they break? &c.
Sitinaswa,	We did not break. &c.
Simunaswa kodi?	Did not you break? &c.

Again, by means of the indefinite past of the verb, **kuli**, to be, prefixed to the infinitive, we form

(5) *The Continuous Past.* Thus—

		Tinalikuswa,	We were breaking.
Class 5.	<i>Sing.</i>	Linalikuswa,	It was breaking, &c.
Class 4.	<i>Sing.</i>	Chinalikuswa	kodi? Was it breaking?
		&c.	
Class 2.	<i>Sing.</i>	Sunalikuswa,	It was not breaking.
Class 2.	<i>Plur.</i>	Siinalikuswa,	They were not breaking,
		&c.	
Cl. 3 and 4.	<i>Plur.</i>	Sizinalikuswa	kodi? Were they not
		breaking?	
		Simunalikuswa	kodi? Were you not
		breaking? &c.	

The other past tense is

(6) *The Perfect Tense,*

and it is formed in two ways.

It may be formed by means of the particle, **da** (which sometimes appears as **ta** or **la**), used in exactly the same way as **na**; thus, **mudaswa**, “you have broken,” &c.

But we find also a special set of prefixes, which may be contractions of the full forms in **da**, and which, in the various forms representing the third person, are identical with the corresponding forms of the preposition of possession, “of.” These prefixes are:—

	<i>Singular.</i>	<i>Plural.</i>
First Person.	nda—	ta—
Second Person.	wa—	mwa—
Third Person—		
Class 1.	wa—	ada—
Class 2.	wa—	ya—
Class 3.	ya—	za—
Class 4.	cha—	za— and dza—
Class 5. (1)	wa—	} ada—
(2)	ya—	
(3)	la—	
Class 6.	kwa—	ada—
Class 7.	ka—	ta—

For the plural of the third person in Classes 1, 5, and 6, there is not a distinct contracted form, and we mostly use *ada*—.

To form the negative of these forms, we simply prefix *si* before a consonant, and *si* or *s* before *a*. Thus—

Class 5. <i>Sing.</i>	<i>laswa,</i>	It has broken.
	<i>ndaswa,</i>	I have broken, &c.
Class 3. <i>Sing.</i>	<i>yaswa kodi?</i>	Has it broken?
	<i>mwaswa kodi?</i>	Have you broken? &c.
Class 4. <i>Sing.</i>	<i>sichaswa,</i>	It has not broken.
Class 1. <i>Plur.</i>	<i>sadaswa,</i>	They have not broken, &c.
Class 3. <i>Plur.</i>	<i>sizaswa kodi?</i>	Have they not broken?
	<i>sitaswa kodi?</i>	Have we not broken? &c.

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- | | |
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| <p>1. Ndinapenya mpwako dzulo; iye wabwera kwanu lero kodi?</p> <p>2. Chitsulo chimenechi chidalasa pazi la mwana wankazi.</p> <p>3. Akuru a mfumu anadza kwatu ni ankhondo ao, nagwira chakudya chatu chonse.</p> <p>4. Tinalikupika nsima yatu panja, koma mvula yolimba inatiloetsa ife m'nyumba.</p> <p>5. Unapeza kodi zinkosa ndi zimbuzi zako, zomwe zinasochera m'chipululu?</p> | <p>1. I saw thy brother yesterday; has he returned to your home to day?</p> <p>2. This iron has wounded the foot of the girl.</p> <p>3. The chief's head men came to our village with their warriors, and seized all our food.</p> <p>4. We were cooking our porridge outside, but a severe shower of rain made us enter the house.</p> <p>5. Didst thou find thy sheep and goats, which wandered into the desert?</p> |
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When, in the course of a narrative, two or more verbs occur in succession in the 3rd singular or plural of Class 1 of the past indefinite tense, and are connected by the conjunction *ndi*, "and," then the second and subsequent forms show the following contractions:—**Iye anadza naloa m'nyumba naba zintu zatu**, "he came and entered the house and stole our things," instead of, **Iye anadza ndi analoa m'nyumba ndi anaba zintu zatu**. The same remark applies to the present indefinite, the continuous tenses, and the future; and the imperative also shows similar forms.

VOCABULARY.

Pa malo paja ; on that spot.	Mwezi wa dzulo ; last month.
Kuoneka ; to be visible.	Msasa, misasa, 2 ; booth.
Kuomba manja ; to claphands.	Fupa (la), 5 ; bone.
Pa kumva pao ; on their hearing, when they heard.	Kusweka ; to be broken, give way.
Kukwatitsa ; to marry (of officiating clergyman).	Ni kugwa kwachi ; by his falling.
Kupola ; to grow better, heal up (of a sore).	Kuwiritsa, v. tr. ; to boil.
Mwendo, 2 ; leg.	Chipinda, 4 ; room.
Nkono, 2 ; forearm.	Kuikira ; to lay (eggs).
Lintumbu (la), 5 ; red ant.	Kulembera ; to write.
Kuluma ; to bite.	Mbanda kucha ; at dawn.
Nkanga, zinkanga, 3 ; guinea-fowl.	Kubuma ; to growl.
Dzinja (la), 5 ; summer, rainy season.	Patali, adv. ; far off, in the distance.
Chisa, dzisa, 4 ; nest.	Njati, anjati, 1 ; buffalo.
Kuombera ; to shoot at.	Lonjezano (la), 5 ; promise.
Mulu, miulu, 2 ; mound, heap.	Kupulumutsa ; to save.
Dote (la), 5 ; clay.	Kulipira, 6 ; pay, payment.
Kusautsa ; to oppress, afflict.	Kukwanira ; to satisfy.
Kucheza ni ; to visit.	Atofuna ; it is, they are, like to.
Chaka, dzaka, 4 ; year.	Kuchotsa ; to carry away <i>or</i> off.
Kuyesa, 6 ; an attempt.	Ulalo (wa), 5 ; bridge.
Kutsala ; to remain, be left.	

EXERCISE 109.

1. Pa malo paja mapiri atali ambiri anaoneka ; ndimo apo ife ndi anzatu tinapenya Chirobwe ndi Dedza ndi mapiri ena. 2. Tiana tatu tonse tinalikuomba manja ao pa kumva pao zinyimbo zimenezi. 3. Simwakwatitsa kodi antu ena m'dziko limeneli ? Etu, ine ndakwatitsa anyamata anai ndi akazi anai. 4. Chironda cha mwendo wanu chidapola kodi ? Inde, koma njiranga ndimo abali anga ena kwatu ali ni dzironda dza mwendo ndi nkono ndi mutu ; ine ndikupempani, bambo, kudza kwatu kuwachiritsa onse. 5. Lintumbu linandiluma ine, koma ndinalipa ilo msanga. 6. Zinkanga zambiri zafika kuno dzinja limeneli ; zamanga dzisa dzao

muntengo pafupi patu; anyamata anga adaombera zina ni mfuti yanga. 7. Miulu imenei siirikugwa pansi kodi? Ea, ndimo ndauza ine amamuna anai kutenga dote la iyo kwatu. 8. Amamuna inu, munalikusautsa akazi anu bwanje pa njira ni akatundu olemera, koma inu noka simunalikunyamula inde ntanga umodzi? 9. Sitacheza ife ni mfumu yanu kodi dzaka dzonse? sitampatsira kodi nsaru ndi mikanda ndi mipeni? ndimo mfumu yakalabe bwenzi latu labwino. 10. Kuyesa kwao kwakukuru kwatiseketsa tonse, ndimo tapempera Mulungu kuwasungira awo.

EXERCISE 110.

1. On our journey of last month we built some booths near the lake, and slept there one night. 2. One of this man's bones has been broken by his falling on the stones. 3. Were you not boiling water when I came into your room? Yes, sir, I was cooking three or four eggs. 4. How many eggs have our fowls laid to-day? They have laid ten. 5. Hast thou written the names of all the men and women who wish to work? Yes, sir, and I have told them to come back at dawn to-morrow. 6. Those lions which we heard growling in the distance were chasing buffaloes. 7. The promises of God have said, that He saves all who believe on His Son. 8. Has not the workmen's pay satisfied them? 9. The rain of yesterday has filled the stream with water; and it is like to carry away our bridge. 10. I have sold much merchandise this morning; but in my baskets remain my beans and two fowls.

3. FUTURE TENSES.

To make these tenses also we use medial particles. By means of the particle, —**dza**—, which is probably identical with the root of the verb, **kudza**, “to come,” we form

(7) *The Indefinite Future.* Thus—

		Ndidzaswa,	I shall break.
Class 3.	<i>Plur.</i>	Zidzaswa,	They will break.
Class 6.	<i>Sing.</i>	Kudzaswa,	It will break, &c.
		Mudzaswa kodi?	Will you break?

- | | | | |
|----------|--------------|------------------|--------------------------|
| Class 4. | <i>Sing.</i> | Chidaswa kodi? | Will it break? &c. |
| | | Sudzaswa, | Thou wilt not break. |
| Class 5. | <i>Sing.</i> | Silidaswa, | It will not break, &c. |
| | | Sitidaswa kodi? | Shall we not break? |
| Class 4. | <i>Plur.</i> | Sidzidaswa kodi? | Will they not break? &c. |

The tense formed by the particle, —**to**—, may with equal appropriateness be called

(8) *The Imminent Future,*

as expressing what is on the very point of happening, about to happen.

By means of the particle, —**ka**—, we form

(9) *The Contingent Future,*

which may also serve as a potential or conditional tense.

- | | | | |
|----------|--------------|-----------------|------------------------------------|
| | | Ndikaswa, | I shall <i>or</i> should break. |
| Class 3. | <i>Sing.</i> | Ikaswa, | It will <i>or</i> would break, &c. |
| | | Akaswa kodi? | Will, would he break? &c. |
| Class 4. | <i>Sing.</i> | Sichikaswa, | It will, would not break. |
| | | Sitikaswa, | We shall, should not break, &c. |
| | | Simukaswa kodi? | Will, would you not break? &c. |

- | | |
|--|---|
| 1. Pamene wopika wawiritza madzi, ine ndidzakuitana iwe kuloa m'nyumba. | 1. When the cook has boiled water, I shall summon thee to enter the house. |
| 2. Chisoti changa chidya sichidzapezedwa apo. | 2. That hat of mine will not be found there. |
| 3. Awo atochoka kunka ulendo ku nyanja. | 3. They are about to set out to go a journey to the lake. |
| 4. Ine ndikacheza ndinu, ngati mukalandira bwenzi languaso. | 4. I shall visit you if you will receive my friend also. |
| 5. Nyamata iwe, ndifuna iwe kuuza anzako kubwera kuno. Etu, bambo, ine ndikauza awa. | 5. Boy, I want thee to tell thy companions to come here. Yes, sir, I shall tell them. |

VOCABULARY.

Kutamanga ; to run.	Chodetsedwa, pass. part., sg., 4 ; soiled.
Mzungu, azungu, 1 ; white man.	Wamisala, 1 ; a madman.
Kutsamwa ; to choke.	Kudzimwaza ; to destroy one- self.
Kumeza ; to swallow.	Kupusa, 6 ; folly, foolish- ness.
Wopanda, adj., sg. 1 ; with- out.	Kudzinyenga ; to deceive one- self.
Kugawa ; to divide.	Kuganiza ; to think, suppose.
Kubukitsa ; to make known, publish.	Kantsinje, 7 ; small stream.
Ubwino (wa), 5 ; goodness.	Kuyenda ; to flow.
Kuipa, 6 ; wickedness.	Kuunjikana ; to gather them- selves together.
Neno (la), 5 ; word.	Kudzimangira ; to build for oneself.
Tintu (la), 5 ; thought.	Kufolera ; to thatch.
Owona, adj., pl. 5 and 1 ; true, real.	Woyera ; holy, pure.
Pa kubwera patu ; on our re- turn, when we return.	Menemo ; there, therein.
Kugawana ; to share.	Kuiwala ; to forget.
Kabawi, 1 ; hawk.	Pa kuchoka pao ; when they go away.
Kusintana ; to barter.	Kusangalatsa ; to comfort.
Nyani, anyani, 1 ; baboon.	Pakati pa ; in midst of.
Kutawa ; to flee.	Sautso (ya), 5 ; affliction.
Kubisala ; to hide oneself.	Kutola ; to pick up.
Kuocha ; to burn.	Kansaru, 7 ; small piece of calico.
Kulima ; to hoe.	Kumveka ; to clothe (an- other).
Kudalitsa ; to bless.	
Mlengalenga, 2 ; air.	
Kupulumuka ; to escape.	
Kubiza, v. trans. ; to plunge.	

EXERCISE 111.

1. Ine ndidzatatamanga msanga ni mpamvu yanga yonse kuuza mfumu ndi akuru achi, kuti inu, azungu awiri, mudzafika kwao mamawa kucheza nawo. 2. Ukatsamwa iwe, ngati ukayesa kumeza nyama idya, wopanda kuigawa iyo. 3. Zinchito za antu zikabukitsa ubwino wao kapena kuipa kwao ; ntawi zambiri maneno ao akabisa matintu owona a ntima wao. 4. Pa kubwera patu tidzagawana ndinu dzikopa

dzonse dza zinyama ndi zirombo, zomwe ife tazipa ni zimfuti ndi zintungo zatu. 5. Pamene akabawi akasaka zimbaleme zazing'ono zimenezi, zomwe muzipenya zakuuluka m'mlenga-lenga, izi sizikapulumuka zamoyo. 6. Ife tidzachibiza chisoti chodetsedwa chimenechi m'madzi a ntsinje, ndimo icho chidzaturuka choyera. 7. Amisala amenewa atodzinwaza ni kupusa kwao; awo atofuna kugwira nkondo pa mfumu yampamvu yopambana onse a dziko limeneli. 8. Mukadzin-yenga inu noka, ngati mukaganiza kuti iripo Milungu yambiri; mulibe wina, koma Mulungu yeka, yemwe anapanga antu onse ndi zintu zonse. 9. Timitsinje tonse timeneti sitidzakala tuma kodi m'malimwe? Ea, koma chaka chonse tidzapeza ife madzi ambiri muntsinje, womwe uyenda pafupi patu. 10. Ngati anyamata anyanja akanka ulendo ni akatundu atu, akaunjikana mawa; akatenga nawo chakudya chao nakadzimangira misasa pa dambo.

EXERCISE 112.

1. Those workmen will now thatch the girls' house, and all the women will bring grass, which I shall buy with beads or salt. 2. If you will return here every day, I shall teach you to read the word of God; and you will find many wise and holy words there. 3. Will our old friends not forget us when they go far away? No, they will not forget you, but will love you always. 4. The hill men are on the point of bartering their merchandise; shall I buy anything for you, sir? 5. When the baboons hear the barking of our dogs, they will flee quickly and will hide themselves on the trees. 6. The rainy season has arrived, and now you will all burn the dry grass near your villages, and will hoe your gardens; but, if you will (would) wish God to bless you, you will not work on His holy day. 7. The love of your children will comfort you much in the midst of all your afflictions. 8. Child, pick up that small piece of calico; it will clothe thy brother. 9. Bring those nails; will they not bind this board strongly? 10. The flower, which you see there, will be very tall and very beautiful.

TWENTY-SECOND LESSON.

II. SUBJUNCTIVE AND RELATED MOODS.

As has been stated before, we must not expect to find the same exactness with respect to these moods in Chinyanja as we find in English. All we can say is, that we do find a certain number of medial particles, which, as a rule, express certain variations of meaning, such as are seen in those moods in European languages. As to making too fine a division into subjunctive, potential, conditional, &c., this can hardly be done with success.

The more common of these particles are here given. The first tense to be observed is a modification of the Present Indefinite of the Indicative. If we change final *a* of that tense into *e*, we get

(1) *The Present Indefinite* of the Subjunctive, which is also used as an Imperative. Thus—

		Ndiswe,	(that) I may break, let me break.
		Uswe,	Thou mayest break.
<i>Sing.</i>	Class 3.	Iswe,	It may break.
<i>Plur.</i>	Class 4.	Dziswe,	They may break, &c.
		Tiswe kodi?	May we break?
<i>Sing.</i>	Class 5.	Liswe kodi?	May it break? &c.
		Sitiswe,	We may not break.
<i>Sing.</i>	Class 2.	Suswe,	It may not break.
<i>Sing.</i>	Class 6.	Sikuswe,	It may not break, &c.
		Simuswe kodi?	May you not break?
<i>Sing.</i>	Class 4.	Sichiswe kodi?	May it not break? &c.

By means of the particles —*ngo*— and —*nga*— (with perhaps a slight difference of meaning between them) we get a tense which refers sometimes to a present action and sometimes to one past, and which may be called

(2) *The Imperfect Tense* of the Subjunctive. Thus—

Ndingoswa, I may, or might, or should break; and
Ndingaswa, I could or should break.

		Angoswa,	He <i>or</i> they might break.
		Mungoswa,	You may <i>or</i> might break.
<i>Sing.</i>	Class 4.	Chingoswa,	It may break, &c.
		Tingoswa kodi ?	May we break ?
<i>Sing.</i>	Class 5.	Lingoswa kodi ?	May it break ? &c.
		Sangoswa,	They might not break.
<i>Plur.</i>	Class 3.	Sizingoswa,	They may not break, &c.
		Usangoswa kodi ?	Mightst thou not break ?
<i>Plur.</i>	Class 4.	Sidzingoswa kodi ?	May they not break ?

Then, by combining this particle with the particles indicating the past and the perfect tenses of the Indicative, we get two tenses, sometimes used,

(3) *The Past* and (4) *The Perfect* of the Subjunctive. Thus—
 Ndinangoswa, I might break, *or* might have broken ; and
 Ndangoswa, I might have broken, &c.,

exactly as in the corresponding tenses of the Indicative.

- | | |
|--|---|
| 1. Timwitana nyamata kuti
iye abwere mawa ni
malonda achi. | 1. We call the boy that he
may return to-morrow
with his merchandise. |
| 2. Tieni inu, kuti tifi
kwatu usiku uno. | 2. Make haste, that we may
reach our home to-night. |
| 3. Simungonka kodi ni abali
anu kucheza ni mfumu ? | 3. Might you not go with
your friends to visit the
chief ? |
| 4. Mikango inangokalabe
apo, ngati inu simunan-
gopfula. | 4. The lions might have
remained there, if you
had not cried out. |
| 5. Awo angadza mawa. | 5. They may come to-morrow. |

VOCABULARY.

Ntenga, mitenga, 2 ; messen- ger.	Kucheza ni ; to visit.
Chirombo, zirombo, 4 ; wild animal.	Usiku, 5 ; night.
Zaukali, adj., pl., 3 and 4 ; wild, fierce.	Yozizira, adj., sg., 3 ; cold.
	Nsuani, asuani, 1 ; cousin.
	Dzana, adv. ; the day before yesterday.

Kuyang'anira; to watch, observe.

Mankwala, pl.; medicine.

Kupola; to become whole (of a sore).

Akali, adj., pl., 1; old.

Pamodzi, adv.; together.

Kupuma, 6; rest.

Lamoyo, adj., sg., 5; alive.

Kutsira madzi pa; to water.

Kulembera; to write.

Nsungwi, 3; bamboo.

Kudalitsa; to bless.

Kuuza; to command.

Kupulumuka; to escape.

Wosaka, 1; a hunter.

Kuli wampamvu; to be able.

Pobisala; hiding place.

Ni kuyendayenda kwatu; by our walking; if we walk.

Koka (la), 5; draw-net.

Kumva njala; to be hungry.

Ulere (wa), 5; gentleness.

Ubwino (wa), 5; goodness.

Kwantima, adv.; heartily.

Kutupa; to swell, become swollen.

Kagaru, 7; a little dog.

EXERCISE 113.

1. Mfumu ndi akuru achi alikutumiza mitenga kuitana ankhondo ao, kuti awo anke kugwira nkondo pa maliwongo ao ampamvu. 2. Ngati zirombo zaukali zimenezi zingokomana ndife pa njira, ife tingofuna kufa ni kuopa. 3. Bwenzi latu lingacheza ni inu lero, koma alibe mpamvu kukalabe kwanu usiku wonse. 4. Tsekani chitseko, kuti ichi chiturutse mpepo yozizira. 5. Nsuani wanga anangobweza nsaru yanu yonse, koma iye sanaipeza pa malo pachi. 6. Tinangobwera kwatu dzana, koma tinakomana ni bwenzi latu lokonedwa ndimo tinakalabe naye masiku awiri. 7. Anyamata inu, turutsani zimbuzi ndi zinkosa, kuti izo zingodya muntengo; koma yang'anirani bwino, kuti nialugwi kapena fisi osangozigwira izo. 8. Ngati unangofika kuno masiku onse kulandira mankwala, chironda chako chinangopola kali. 9. Tikanena ni antu a dziko limeneli, kuti onse, amamuna ndi akazi, akuru ndi ang'ono, akali ndi ana, asonkane pamodzi pa tsiku la kupuma kumva mau a Mulungu. 10. Lua lija lingakala lamoyo, ngati ungolisungira bwino ni kutsira madzi pa ilo.

EXERCISE 114.

1. I am writing the names of twenty men, that they may go into the forest and bring trees and bamboos. 2. God blessed the Day of Rest, and commanded that all His children of this world should rest from their works on that day. 3.

The lion might not have escaped if the hunters had been able to find his hiding-place in the morning. 4. Should we not find your friend at home by our walking all night? 5. You may catch some small fishes with your hands, but it is much better to try and (to) catch them with a net. 6. The fowls would be hungry should you not let them out of their house. 7. I want you all to act so that your friends and companions may observe your gentleness and your goodness. 8. Would the chief receive us heartily, if we should visit him? 9. If your friend had done so, his body would not have become swollen. 10. These little dogs need food, that they may not die.

The particle, —**ka**—, which forms the Contingent Future, has also a force somewhat like that of our Conditional Mood.

The compound particle, —**kaná**—, which takes a secondary accent on the **na**, forms a kind of

Obligatory or Necessitative Tense.

Thus—	Ndikanábwera,	I must return.
	Osakanábwera,	He must not return.
Class 3. <i>Sing.</i>	Siikanábwera kodi?	Must it not return?
	&c.	

IMPERATIVE MOOD.

There are only two forms purely imperative in Chinyanja. These are—(1) the second person singular, which in most cases is simply the root of the verb; (2) the second person plural, which is formed from the second singular, by the addition of the particle —**ni**. Thus—

Gwira,	Seize thou.
Chotsa,	Expel thou.
Pitani,	Go ye.
Patsani,	Give ye.

Sometimes before —**ni**, the vowel **a** is changed into **e**; as, **patseni**, give ye. When the verbal root is a monosyllable, we prefix the vowel **i** in the imperative.

Imva,	Hear thou.
Igwa,	Fall thou.
Idzani,	Come ye.

Often we insert the second personal pronoun after the imperative; thus, **choka iwe**, go thou away; **bwerani inu**, return ye. This tense may almost express a mere request, when uttered in a certain tone of voice.

When we desire to express a command with emphasis, we add the emphatic particle, —**tu**, to the singular or plural imperative—**chokatu**, go away, avaunt! **nyamulanitu**, carry you!

But the imperative, in a milder and more polite form, is expressed by means of the PRESENT SUBJUNCTIVE. Thus we find—

<i>Singular.</i>	Ndiswe, Let me break.
	Uswe, Break thou.
	Aswe, Let him <i>or</i> her break.
According to Class.	Uswe, Iswe, Chiswe, Liswe, Kuswe,
	Kaswe, Let it break.
<i>Plural.</i>	Tiswe, Let us break.
	Muswe, Break ye.
	Aswe, Let them break, <i>and</i>
	Iswe, Ziswe, Ziswe <i>or</i> Dziswe, Aswe,
	Tiswe, Let them break.

The negative forms of this tense are also used as Negative Imperative forms, but the negative forms of the Present Indicative are also used in this way. Thus, while **musanke** means, “do not go,” we also often hear, **musachedwa**, “do not delay.”

INFINITIVE MOOD.

The Infinitive Mood is formed by prefixing the particle, **ku**, to the root. Thus—

Kuswa,	To break.
Kuyanka,	To answer.

- | | |
|---|---|
| 1. Ife tidzakalabe pompano;
inu mukanábwerakwanu
msanga. | 1. We shall remain here;
you must return home
at once. |
| 2. Chinkwe chikalankula,
ngati ukachipatsira kan-
tu kabwino. | 2. The parrot would speak
if thou wouldst give it
something good. |

- | | |
|--|--|
| 3. Taya madzi onse amene-wa; pita ku ntsinje kutunga ena atsopano. | 3. Throw away all this water; go to the stream to draw more fresh (water). |
| 4. Dzazani matumba anu ni matuntu a chimanga. | 4. Fill your bags with maize cobs. |
| 5. Tiuze antu a midzi siku-chita zintu zotere. | 5. Let us tell the people of the villages not to do such things. |
| 6. Kugwetsa mitengo kuli nchito yanu ya lero. | 6. To fell trees is your work of to-day. |

It has been mentioned already that the Infinitive may stand as the subject or the object of a sentence; in that case it takes the concord of Class 6.

VOCABULARY.

Kuyamba; to begin.	Ntendere, 2; peace.
Kupunzira; to learn.	Anteradi, adj., pl., 1; true.
Kosungira, adv.; carefully.	Kukumbukila; to remember.
Kodeka, adv.; uprightly, justly.	Nditu, adv.; certainly.
Wayeka, adj., sg., 1; only.	Madzulo, adv.; in the afternoon.
Kutsika; to descend, go down.	Kuganiza; to suppose, think.
Diso (la), maso, 5; eye.	Kunsala; to avoid.
Kupumula; to rest.	Njobvu, anjobvu, 1; elephant.
Pang'ono, adv.; a little.	Kumata; to plaster.
Akuyenda, pres. part., pl., 1; flowing.	Koma (la), 5; wall.
Kusangalatsa; to console.	Dote (la), 5; clay.
Kuunika, 6; light.	Kudzitama; to boast.
Kuwala; to shine.	Wopusa, adj.; foolish.
Kotere, adv.; so, in such a way.	Kutseka; to shut.
Nkalata, zinkalata, 3; letter.	Chipata, dzipata, 4; gate.
Kupulula; to pluck (as a flower).	Kudzisonyeza; to shew oneself.
	Wosekera, adj.; happy.

EXERCISE 115.

1. Pita iwe nitana mpwako; ndauza anyamata onse kuyamba tsopano kupunzira zinkalata. 2. Pulula lua laling'ono lidya nulitenge kwatu, ndifuna ine kuliyang'anira kosungira.

3. Awo, omwe akamseketsa Mulungu, akanáchita kodeka nakanákonda Mwana Wachi Wayeka, Yesu Kristu. 4. Zing'ombe zatu zitsike ku ntsinje kumwa madzi. 5. Bweratu, mwana wanga, kuti ndikuwone ni maso anga. 6. Musapumula inu pompano; tinke tonse pang'ono; chifukwa tso-pano tiri pafupi pa malo, pomwe tikapeza madzi abwino akuyenda. 7. Nsoni yeikuru imenei siiswe ntima wako; uli ni abwenzi okonda ena; awo akusangalatse nakuseketse. 8. Kuunika kwanu kuwale pa maso pa antu; kotere mukamtama Mulungu. 9. Imvani ine, inu nomwe mukala m'midzi; ine ndirikuuza ntendere; mau anga ali anteradi nditu. 10. Mfumu ikumbukile kuti ife, azungu, tirikufuna ni ntima wonse kuzichiritsa zintenda za antu achi.

EXERCISE 116.

1. Escape now; for if your enemies should catch you here, they would certainly slay you. 2. Kill thou two or three fowls this morning; two friends are coming to eat with us in the afternoon. 3. Let not any man suppose that he must do this thing; we may all avoid evil (things). 4. Let me go with you two into the forest; I will help you to hunt elephants or buffaloes. 5. Let this poor little dog escape; it stole your food because it was very hungry. 6. You women, do not plaster the wall of my house in such a way; the clay would quickly fall down. 7. Do not boast much because of your wisdom; in the sight of God, we are all foolish. 8. Shut thou the gate quickly; a wild beast is on the point of entering into our garden. 9. Let your love shew itself in your actions and in your words. 10. Let the little children see that you wish them to be happy.

TWENTY-THIRD LESSON.

The infinitive may not only stand as the subject or the object of a sentence, but may also be governed by prepositions, and this combination may take the place of clauses of time, instrumentality, &c.

EXAMPLES.

Pa kubwera pachi iye analipira ochita onse,
 On his returning he paid all the workmen ; *or*
 When he returned, he paid all the workmen.
 Ni kulira misozi kwanu mundidzaza ni chisoni,
 By your weeping you fill me with sorrow.
 Pakati pa kumenyana pao modzi anafa,
 In the midst of their fighting one died ; *or*
 While they fought one died.
 Tinanka ni kulima minda yatu,
 We went with hoeing our gardens ; *or*
 We went and hoed our gardens.

A peculiar use of the infinitive will be observed in the last example. Instead of both sentences being put in definite tenses, we may, as in that example, use the infinitive of the second verb with the preposition, **ni**, "with," indicating that the second action accompanies or follows immediately after the first.

When the infinitive is thus governed by a preposition, any word qualifying it may take the concord of the governing preposition, or the concord of Class 6. Thus, we may say, **pa kubwera pachi**, *or* **pa kubwera kwachi**.

The great value of the infinitive as a source of substantives of Class 6, expressing especially abstract qualities, has been already shewn. To form the negative of the infinitive, we simply prefix the negative particle, **si** ; thus, **sikugwa**, "not to fall."

A past infinitive, **kunagwa**, "to have fallen," may exist.

PARTICIPLES.

These have already been treated under the head of adjectives, of which they are a great source, and their concords have been given in detail, both of the forms in **aku**—, and of the forms in **o**—.

The forms in **aku**—, derived from the infinitive, are used more exclusively as participles, while those in **o**—, are a more considerable source of adjectives.

The participle also is useful as the equivalent of a temporal, &c., or a relative clause, thus, **Muntu, wakuyenda muntengo, anapenya nkango**, "A man, going in the wood,

saw a lion," *for*, "A man, who was going, *or* when the man was going," &c.

We may sometimes find a definite tense, the continuous present or past, used for this meaning, without a relative pronoun, or a conjunction, to introduce it. Thus, the above sentence may be: **Muntu, analikuyenda muntengo**, &c., literally, "A man, he was walking," &c., a use not unlike the use, mentioned before, of the demonstrative, **Amene**, as a relative.

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| 1. Kumanga zinyumba za azungu kuli nchito yolempera. | 1. To build white men's houses is heavy work. |
| 2. M'kuyesa kwatu kufika kuno tinakomana ni zirombo zambiri. | 2. In our trying (while we were trying) to reach this place, we met many wild beasts. |
| 3. Ine ndikuuzani nonse sikunena mabodza. | 3. I command you all not to tell lies. |
| 4. Garu, wakukonda mbuye wachi, adzantsata kutali. | 4. A dog, loving his master, will follow him far. |
| 5. Zimbewa zina, zakulowa m'nyumba, zadya nkate watu. | 5. Some mice, entering the house, have eaten our bread. |

VOCABULARY.

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|---|-----------------------------------|
| Kusonkanitsa ; to collect. | Usiku uno ; this night, to-night. |
| Kutsogolera ; to lead. | Ntendere, 2 ; peace. |
| Nyani, anyani, 1 ; baboon. | Kudeka, 6 ; rightcousness. |
| Kupuntwa ; to stumble. | Kukumbukila ; to remember. |
| Kusochera ; to wander, go astray. | Kuchedwa ; to delay. |
| Kola (la), 5 ; fold. | Kuluka ; to plait. |
| Koswe (wa), 5 ; rat. | Mpasa, 3 ; mat. |
| Kubira ; to dive, plunge. | Muntu wakalamba, 1 ; an old man. |
| Sautso (ya), 5 ; affliction. | Kupota ; to spin. |
| Yansangu, adj., sg., 5 ; sudden. | Toinje (la), 5 ; thread. |
| Mpezi, zimpezi, 3 ; lightning. | Kuomba ; to weave. |
| Kuwalitsa ; to make to shine, brighten. | Kubuma ; to growl. |
| Kuoneka ; to be visible. | Kulumpa ; to leap. |

Gulu (la), 5 ; herd.	Mbuna, zimbuna, 3 ; pit-fall.
Kunyoza ; to despise.	Njoka, zinjoka, 3 ; serpent.
Kusia ; to leave.	Kuuka ; to rise.
Nsuani, asuani, 1 ; cousin.	Wosekera, adj. ; pleasant.
Kulima ; to hoe.	Nyenyezi, 3 ; star.
Kubebeda ; to gnaw.	

EXERCISE 117.

1. Pa kugwira nkondo pachi mfumu yatu isonkanitsa gulu lalikuru la ankhondo nitsogolera awo kutali pa maliwongo achi. 2. M'kutamanga kwao anyani awiri amenewa anapun-twa, monga kuti nialugwi, wakusaka awo, anawagwira. 3. Kusochera kwa zinkosa zanga kunata ni kubwera kwao m'kola dzulo. 4. Koswe ni kubebeda kwachi walimwaza tabwa lolungama limeneli. 5. Ife tinapenya mbalame yeikuru, yakuuluka pamwamba pa nyanja ; ntawi zina inali-kubira m'madzi, yakufuna kugwira nsomba. 6. Pakati pa kusekera kwa abwenzi atu, sautso yolempera ndi yansangu inagwa pa awo. 7. Ngati inu, ana akazi, mukanka pang'ono muntengo, mukapeza nkuni zabwino, zakugona mbali mwa njira. 8. Mpezi, yakuwalitsa midzi yonse pafupi patu, inaoneka usiku uno. 9. Pa kufika panga kwanu ndidzam-anga ine nyumba ina ni kukalabe mwa iyo. 10. Mfumu, yofuna ntendere ndi kudeka, iri atate wa antu achi onse.

EXERCISE 118.

1. When thou goest out, remember to shut the door ; and do not delay, but return quickly. 2. At the village of my friends there are some women plaiting mats the whole day. 3. Do you see those old men spinning thread and weaving calico ? 4. In the midst of their growling the three lions began to leap on the herd of buffaloes. 5. To despise your companions is not good in the sight of God or of good men. 6. I left my older brother, my two sisters, and my cousin, all hoeing in our garden. 7. These four hunters, who departed the day before yesterday, caught in their pit-falls and killed four leopards. 8. A serpent bit the little child sleeping on a mat, but it did not die. 9. When he rose in the morn-ing, he prayed to God to guard him all day and to forgive his sins. 10. It is a pleasant thing to observe all the stars shining in the night time.

THE PASSIVE VOICE.

The way in which the passive voice is formed has been already given, and the important euphonic rule connected with this stated.

With regard to its conjugation, the passive voice, though not by any means so often used, is capable of assuming all the forms which the active takes, both positive and negative.

In actual practice its place is often taken by active forms, especially by certain neuter verbs in —**ka**; for example, we may say, **nyenyezi inaonedwa**, “the star was seen *or* was visible,” but the same meaning is given by **nyenyezi inaoneka**; so, **mpika waswedwa** *or* **mpika wasweka**, “the pot has been broken.” But it is decidedly an advantage that the passive voice should be freely used.

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| 1. Woyesa aturutsidwa ni Nzimu wa Mulungu. | 1. The tempter is driven out by the Spirit of God. |
| 2. Mikango iwiri inagwidwa m'zimbuna zatu. | 2. Two lions were caught in our pit-falls. |
| 3. Zimbuzi zitatu zapedwa ni nialugwi usiku. | 3. Three goats have been killed by a leopard in the night. |
| 4. Chisoti changa choyera sichidzapezedwa pompano. | 4. My white hat will not be found here. |
| 5. Lua loswedwa limeneli silingomera, ngati lingookedwa. | 5. This broken flower would not grow, if it were planted. |

VOCABULARY.

Kuwerenga; to read.
 Kulemba; to write.
 Kumuka; to depart.
 Kudzaza; to fill.
 Mwavi; a poison.
 Kuocha; to burn.
 Kufesa; to sow.
 Lamanzere, adj., sg., 5; left.
 Kunyoza; to despise.

Gombe (la), magombe; bank (of river).
 Wantali, adj.; tall.
 Kapolo, 1; slave.
 Chabe; nothing.
 Mulu, miulu, 2; heap.
 Wolimba, adj.; hard.
 Dzenje (la), maenje, 5; pit.
 Ntiti, 3; rib.

Kusweka ; to be broken.	Kuchepetsa ; to lessen.
Dzina (la), maina, 5 ; name.	Wakutali, adj. ; distant.
Kuitana ; to call.	Chisa, dzisa, 4 ; nest.
Mvula, 3 ; shower, rain.	Kukumba ; to dig.
Zotere, pron., indef., pl., 3 ; such.	Kuchenjera ; to take care, be careful.
Kusefukira ; to overflow.	Chinga (la), machinga ; fence.
Kudzitama, 6 ; pride.	Kuzunguniza ; to surround.
Kugwetsa ; to knock down.	

EXERCISE 119.

1. Anyamata ndi ana akazi apunzitsidwa ndife kuwerenga, kulemba, ndi kuyimba zinyimbo. 2. Abwenzi anu sana-chotsedwa ; awo oka anamuka kunka kwao. 3. Mudzi wa mkuru unadzazidwa ni antu, omwe anadza kumwa mwavi. 4. Nyumba yanu siinaochedwa kodi ni maliwongo anu usiku? 5. Chimanga chao chafesedwa kali ; koma awo sadazifesa zimbeu zao zina. 6. Dzanja lachi lamanzere laswedwa ni kugwa kwachi m'dzenje lakuya ; imodzi ya zintiti zachi yasweka anso. 7. Maina a ochita adzaitanidwa ni mzungu masiku onse mamawa pa kuyamba nechito pao. 8. Ngati zimvula zingokalabe zotere, mitsinje yonse ingodzazidwa ni madzi ni kusefukira magombe ao. 9. Tiampaka timeneti tinatengedwa kwa Blantyre pa kubwera patu. 10. Kuyesa kwao kwachabe kwanyozedwa ni ife tonse.

EXERCISE 120.

1. Three baboons were killed by a leopard among those tall trees. 2. The gardens of the hill people are hoed by their slaves ; they themselves like to do nothing, or to make war. 3. These heaps have all been built by white ants ; the clay of them is very hard. 4. Our mats were made for us by some women dwelling in a distant village. 5. These nests have been robbed by some cruel boys. 6. All this woman's maize will soon be bought ; many people are suffering from hunger at present. 7. A deep pit has been dug near your village ; take care not to fall into it. 8. The fence surrounding our house was knocked down in the night time by some wild animals. 9. The little children would not have been found if the dog had not followed them. 10. The pride of the head man was lessened by this affliction.

TWENTY-FOURTH LESSON.

THE ADVERB.

Adverbs are formed from several sources, from substantives, from pronominal roots, and from verbal roots.

A few seem to be originally adverbial roots, such as, **kali**, already, long ago, &c.; but for the most part adverbs are derivative.

The most important adverbs are probably those adverbs of time and place, derived from pronominal roots; such are, from the root —**no**, **pano**, “here,” **tsopano**, “now,” **pompano**, “here.”

Again we have, **apo** and **apa**, “there,” **pamene**, “when,” **komwe** “where,” **liti**? “when?” **choincho**, “so, thus,” &c.

Many adverbs are formed from substantives; **kwantima**, “from the heart, heartily,” &c.; and many from verbal roots, as **konama**, “falsely,” &c.

These last are nearly all formed from the root by prefixing **kwa** or **ko**.

A considerable number of adverbs consist of the prepositions, **pa**, **ku**, **m'**, &c., prefixed to nominal, verbal, and other roots.

For convenience, it is better to give some of the chief adverbs under the various heads of place, time, manner, &c.

1. *Adverbs of Place.*

Pano; here.	Komwe; where, whither.
Pompano; here.	Mbwalo; inside.
Apa, apo; there.	Patali; far (rest in).
Padya, paja; there.	Kutali; far (motion to).
Pa malo paja; on that spot.	Panja; outside (rest in).
Muno, menemo, umo; there—	Kunja; outside (motion to).
in, in it.	Pamwamba; above, over—
—po, enclitic in alipo, pame-	head.
nepo, &c.	Pansi; down, on the ground.
Pati? where?	Pansipo; below.
Kuti? where, whither?	Patsogolo; before, in front.
Kuno; hither.	Pambuyu; behind.
Uko; thither.	Kumbuyu; (to) behind.

Pafupi; near, beside.	Kwina; elsewhere, to another place.
Pakati; in the midst <i>or</i> middle.	Kwatu; at our home <i>or</i> village.
Mkati; inside.	Kwanu; at your home.
Pandunji; opposite.	Kwao; at their (his <i>or</i> her) home.

2. *Adverbs of Time.*

Tsopano; now, at present.	Mbanda kucha; at day-break.
Kali <i>or</i> kale; already, long ago.	Lero mamawa; this morning.
Lero; to-day.	Lero madzulo; this afternoon <i>or</i> evening.
Mawa; to-morrow.	Tsopano lino; immediately.
Dzulo; yesterday.	Msanga; quickly.
Mkucha; the day after to-morrow.	Kawiri kawiri <i>or</i> Kawiri ndi kawiri; again and again.
Dzana; the day before yesterday.	Liti? when?
M'mawa, mamawa; in the morning.	Pomwe; then.
Usana, pa usana; at mid-day.	Kamodzi; once.
Madzulo, pa madzulo; in the afternoon.	Kawiri; twice.
Usiku; at night, in night time.	Katatu; thrice.
Usiku uno; this night, to-night.	Kanai; four times.
	Kasanu; five times.
	Ntawi zambiri; many times, often.
	Ntawi zonse; all times, always.

Kangati? how often?

3. *Manner and Reason.*

Kotere; so, thus.	Poyera; openly, in public.
Choincho, choinchi; so, thus.	Bwino, kwabwino; well.
Monga; as.	Koipa; badly, ill.
Chimwecho; in this way <i>or</i> manner.	Kolimba; strongly.
Pamodzi; together.	Kwankarwe; fiercely. &c.
Kwachabe; in vain, to no purpose.	Bwanje? why?
Kutseri, m'tseri; privately, in secret.	Inde; yes, indeed.
	E, ea, etu; yes.
	Si; not.
	Iai, ai; no.

Nditu ; indeed, truly.
 —tu, enclitic ; indeed.
 Kapena ; perhaps.

Kaya ; perhaps, I don't
 know.
 *Anso ; again, also.

4. *Adverbs of Degree.*

Kwambiri ; much, very. | Nditu ; very.

- | | |
|---|--|
| 1. Mpwako ali kuti? pamwamba kapena pansi? Iai, bambo, ali pakati. | 1. Where is thy brother? above or below? No, sir, he is in the middle. |
| 2. Mukabwera liti? Tonse tikabwera tsopano lino. | 2. When will you return? We shall all return immediately. |
| 3. Usiku uno bisalani inu pamodzi pompano, ndimo pa kuoneka pachi pa fisi, omberani pa udyani zimfuti zanu. | 3. To-night hide yourselves together here, and, when the hyena is visible, shoot at it with your guns. |
| 4. Awo aganiza koipa, omwe alikuganiza ntawi zonse kuti ena alibe mpamvu kuchita bwino. | 4. Those think badly who are always supposing that others are unable to do well. |
| 5. Ife nditu tiri tofoka; koma mwezi wa mawa kapena tikachira kwa zintenda zatu zonse. | 5. We indeed are weak; but next month perhaps we shall recover from all our diseases. |

VOCABULARY.

Mlongo, alongo, 1 ; sister or brother.	Sautso (ya), 5 ; affliction.
Wakufa, adj. ; dead.	Kumenya ; to strike, beat.
Kupita ; to pass.	Kumenyana ; to beat each other, fight.
Kutsoka ; to sew.	Kuchitira ; to do to or for.
Kuuza ; to tell, bid.	Kulongosola, 6 ; patience.
Cholere, zolere, 4 ; gift.	Kulima ; to hoe.
Kuyang'anira ; to expect.	Kureka ; to cease, stop.

* This adverb is peculiar, as taking a kind of concord of its own ; the initial vowel varies with the final vowel of the pronoun, &c., which it follows ; thus, *ine enso*, is, I also, *inu unso*, you also. It may also be amalgamated with the preceding word ; thus, *inenso*, I also, &c.

Neno (la), maneno, 5 ; word.	Kupfula ; to cry.
Kusonyeza, kusonya ; to shew.	Anzao, pl., 1 ; their companions.
Kusonkana ; to assemble.	Kupalasa ; to row.
Nsungwi, 3 ; bamboo.	Kulipira ; to pay.
Ruzi ; bark used as rope.	Doka (la), 5 ; shore, landing place.
Njoka, 3 ; serpent.	Woukuru, adj., sg., 2 ; great, full (of moon).
Kumuka ; to depart.	
Kuyesa ; to try.	

EXERCISE 121.

1. Chisoti changa chirikugona pati? Kali ndachifuna ine pa malo ponse pa nyumba ; inu, funani icho tsopano. 2. Ndinaitana ine kamodzi, njiranga anaitaua kawiri, ndimo mlongo wanga anaitana katatu ; koma mulibe muntu anatimva ife apo. 3. Patali munkalango ntengo woukuru wakufa ulikugona pansu ; paja tinaupenya uo pa kupita patu. 4. Mwana wankazi sadaitsoka nsaru yachi yonse bwanje? Ntawi zambiri ine ndamwuzi, kuti ni kuchita kwachi kotere iye sakalandira cholere. 5. Abali anga anafika dzulo ndi dzana ; mkuru ni antu achi adza lero ; mawa ndi mkucha ndiriku-yang'anira abwenzi anga asanu. 6. Sautso idya inagwa pa inu liti? iyo inatimenya ife msanga ; kapena idzatichitira kulongosola. 7. Mulima m'munda mwanu kangati? Tsopano tilima muno masiku onse. 8. Madzulo zirombo ziyamba kulira pafupi patu, ndimo sizireka usiku wonse ; koma mamawa zachoka. 9. Bwenzi latu lirikutilindira panja ; iye alikufuna kunena ndife ; tinke msanga kunja kumva maneno achi. 10. Mwaloetsa kodi zimbuzi ndi zinkosa m'kola mwao? inde, bambo, ndachita ine choincho kali.

EXERCISE 122.

1. Send your little children here into my house ; I shall be very glad to see them this afternoon. 2. Can you shew me the way which will bring me soon to the chief's village? I don't know, sir ; but my brother will perhaps shew it. 3. At daybreak let all assemble together at our station ; then let all immediately depart to go into the wood for bamboos and ruzi. 4. Here you will not find many serpents ; in the forest there are very many. 5. Do not try to do such things

in secret ; do not fear to act openly. 6. They will cry in vain ; for all their companions are far off, and no man is near. 7. Row strongly and well ; I shall pay you gladly when you arrive at the shore. 8. As you do to others here below, so God will do to you. 9. This night the moon will be full ; we shall set out on our journey in the afternoon, and walk the whole night ; perhaps we shall reach Gowa at day-break. 10. On that spot the two chiefs fought fiercely together the whole day.

THE CONJUNCTION.

Chinyanja is not very well supplied with conjunctions, though it is by no means devoid of processes by which these can be formed from other parts of speech. Thus, **chifukwa** is a substantive, meaning, "cause *or* reason," and by itself, or with **kuti** after it, it may mean "because ;" also we say, **chifukwa chimenechi**, "for this cause," that is, "therefore ;" and so on with other cases.

The following is a list of conjunctions :—

Ndi, ndipo, <i>or</i> ndimo ; and.	Kapena ; either, or.
Koma ; but.	Anso ; again, also.
Kuti ; that, for, because.	Ngati ; if.
Chifukwa chimenechi ; there- fore.	Chifukwa, chifuka <i>or</i> chifu- kwa kuti ; because (that).
Chifukwa chotere ; wherefore.	Ntawi ; when.
	Pamene ; when.

The conjunction **ndi**, "and," as has been seen, is subject to a peculiar contraction when it unites a number of similar tenses. Thus, for **Iye anabwera ndi analowa m'nyumba ndi anadya**, it is better to say, **Iye anabwera nalowa m'nyumba nadya**, "he returned and entered the house and ate ;" so, **idza ndi itana** is also expressed by **idza nitana**, "come and call."

As we saw also, a preposition governing an infinitive is often equivalent to a conjunctival clause ; thus, **pa kufa pachi**, "on his dying," for "when he died."

THE PREPOSITION.

The preposition occupies a prominent place in Chinyanja. Prepositions are either simple or compound, the latter being mostly composed of a simple preposition, governing a nominal or verbal root.

The most important of all the prepositions is that of which full details have already been given in the consideration of the rules of concord under the heading of the substantive, the preposition "of." It has been seen that this preposition varies constantly with the class of the substantive preceding it.

Pa is another important preposition; important in itself, and also as forming a large number of compound prepositions, such as; **pansi pa**, "under," **pakati pa**, "in the midst of," &c.

M', **mu**, or **mwa**, "in, among," also forms compounds.

The following is a list of the most common prepositions:—

Wa, &c.; of, belonging to.	Pa; on, upon, against.
Ku; to.	Pafupi pa; near.
Kwa; to, for, from.	Pamwamba pa; over, upon.
Ni, ndi; by, with.	Pansi pa; under, beneath.
Patsogolo pa; in front of, before.	Kumbali kwa; to the side of.
Pambuyu pa; behind, in rear of.	Mbali mwa; by the side of.
Pakati pa; in midst of, between.	Chifukwa cha; because of, on account of.
Panja pa; on the outside of.	Chifukwa changa, chachi, &c.; for my sake, his sake, &c.
Pandunji pa; opposite, over against. [stead of.	Wopanda (really an adj., agreeing with preceding substantive); without, devoid of.
Pa malo pa; in place of, in-M', mu, mwa; in, into, among.	Kopanda; without.

The prepositional concord has been already described. As was said under the verb, the preposition governing an infinitive is often an important substitute for a temporal, &c., clause.

When a preposition governs a personal pronoun, we sometimes find the corresponding possessive pronoun instead of the personal. Thus, **pafupi pa ine**, or **pafupi panga**, "near me;" **pa malo pa inu**, or **pa malo panu** (*better*), "in place of you, in your stead."

THE INTERJECTION.

Interjections, as may be supposed, are not infrequent in Chinyanja, but grammatically they are not of so much importance, and are sometimes spontaneous. **Sa!** pronounced sharply and shortly, is one expressing surprise or wonder. **Amai!** or **mai!** or **Amai wanga!** is used on various occasions, especially when one is distressed or weary, &c.; **kodi!** **ho!** **tsa!** express surprise or triumph, &c. And there are many others.

VOCABULARY.

Kuchita manta ; to be afraid.	Pokoso (la), 5 ; noise.
Mpunzitsi, apunzitsi ; teacher.	Kuturuka ; to issue.
Kubvala ; to put on (oneself).	Kureka ; to stop, cease.
Kugwira ; to grasp.	Kusia ; to leave.
Lamanja, adj., sg., 5 ; right.	Kubisala ; to hide oneself.
Chabe ; nothing.	Dzungu (la), maungu, 5 ; pumpkin.
Mulu, miulu, 2 ; mound, heap.	Chirazi, dzirazi, 4 ; yam.
Kuoneka ; to be visible, appear.	Kuluma ; to bite.
Wakunyamula, 1 ; carrier.	Kasu (la), makasu, 5 ; hoe.
Puzi (la), mapuzi, 5 ; shoulder.	Mpini, mipini, 2 ; handle.
Kuyenda ; to go, flow.	Wolemera ; heavy, difficult.
Nyumba ya nsaru, 3 ; tent.	Chitseko, 4 ; door.
Kugona tulo ; to sleep.	Ufa (wa), 5 ; flour.
Kudziwa ; to know.	Kulembera ; to write.
Neno (la), maneno, 5 ; word.	

EXERCISE 123.

1. Nkazi udyā alikunyamula kamwana kachi muntanga pa mutu pachi ; koma kamwana sikachita manta. 2. Mwa anyamata onse amenewa musapenya kodi mpunzitsi wao? wabvala nsaru yabwino, ndimo alikugwira buku la maina m'dzanja lachi lamanja. 3. Pakati pa mudzi tikapeza akazi ndi ana ambiri ; ena alikugwira nchito, koma ena alikuchita chabe. 4. Miulu, yoniwe ziswe ziimanga kwatu, iri yeikuru nditu ; pamwamba pa umodzi wa iyo muntu aoneka wang'ono. 5. Pamene azungu alikunka ulendo m'dziko limeneli, ntawi zambiri ayendayenda patsogolo pa akunyamula pao ; awo ayenda anso opanda katundu chifukwa cha dzua. 6. Ife enso tidzasaka nyama ni zimfuti zatu ; chifukwa chotere,

anyamata inu, tengani zimfuti pa mapuzi panu kapena m'manja anu. 7. Pandunji pa nyumba yatu liripo piri lalitali ni dzina Chirobwe; koma pakati uyenda ntsinje Livlezi. 8. Panja pa nyumba ya nsaru akunyamula atu alikugona tulo; patsogolo patu nkango ulikubuma, ndimo pambuyu patu iripo njira, yomwe tifuna kuyenda mawa. 9. Ngati mungomva liu la bandazi wanga mamawa, mukadziwa kuti ife titomuka kunka ulendo watu. 10. Iye anati, kuti anabwera chifukwa chatu, ndimo kuti angotandiza ife pa maliwongo atu.

EXERCISE 124.

1. In the midst of his words we heard a loud noise issuing from the forest; immediately he stopped, and we all went out of the village. 2. Did he come without bringing his sister and his friend? Yes, sir, but he left them near your house. 3. On account of his cattle he was not able to visit us; therefore we went to visit him. 4. If you all go into the forest, you will find the goats hiding under a large tree. 5. Instead of two pumpkins the girl brought some yams and a basket of beans. 6. The serpent did not bite the child, because the father killed it with his spear. 7. A hoe without a handle is useless; but it is not a difficult thing to make a handle. 8. Behind me came my cook, carrying my gun; beside me walked my friend, speaking to me. 9. Opposite that door you will find three small baskets of flour. 10. If you should learn to read or to write or to speak Chinyanja by reading this little book, I shall be very glad.

KEY TO THE EXERCISES.

KEY TO THE EXERCISES.



EXERCISE 1.

1. I have a child. 2. He has not a knife. 3. He has a light. 4. We have dogs. 5. They have a candle, but they have not a candlestick. 6. The father and the mother have a daughter, but they have not a son. 7. He has a pair of bellows, but he has not a shovel. 8. The friends have a mat. 9. The sister has a basket and a light. 10. The brothers have a mat, but they have not a light.

EXERCISE 2.

1. Uli ni mwana wamamuna kodi? 2. Sali ni mpeni kodi? 3. Sitiri ni nyali. 4. Suli ni ntanga kodi? 5. Musali ni nyali ndi chogwirira nyali kodi? 6. Mwana wamamuna ndi mwana wankazi ali ni amai; ali ni atate kodi? 7. Sitiri ni mvukuto, koma tiri ni sefo. 8. Awo ali ni mpando kodi? Awo ali ni mpasa. 9. Siali ni mpeni. 10. Siali ni mpando kodi?

EXERCISE 3.

1. Had you moa? No. 2. Had they eggs? Yes. 3. He had water. 4. The mother had sugar-cane, but she had not milk. 5. Had you not a knife and a spoon and a basket? 6. I had not an egg. 7. My younger brother and my sister had a friend. 8. The father had water and bread. 9. The daughter had beans. 10. Had you bread? No, we had maize and eggs and fowls.

EXERCISE 4.

1. Sitinali ni moa. 2. Ndinali ni madzi ndi nkaka. 3. Atate sanali ni nzimbe, koma anali ni nkate. 4. Sunali ni mpeni kodi? 5. Iye sanali ni chipande kodi? Iai, koma sanali ni ntanga. 6. Mpwanga ndi mlongo wanga anali ni

abwenzi kodi? Iai. 7. Mwana wankazi sanali ni nkate kodi? 8. Anali ni nkaka ndi zinyemba. 9. Musanali ni zinkuku kodi? Iai, ndimo tinali ni nzimbe. 10. Awo anali ni chimanga.

EXERCISE 5.

1. I shall have a bag of beans to-morrow. 2. Wilt thou have knives? 3. We shall have oxen to-day. 4. They will not have mats. 5. Wilt thou not have a cat and a dog? No. 6. You have a fowl to-day, but to-morrow you will have an ox. 7. He had a sister, but he had not a father. 8. I have bread on the table. 9. We shall not have books, but we shall have letters. 10. You will not have maize.

EXERCISE 6.

1. Sudzali ni nkuku lero kodi? 2. Ea; ndidzali ni zinyemba ndi chimanga. 3. Ife tidzali ni matumba awiri a mpunga. 4. Awo adzali ni mpeni ndi nkate kodi? 5. Musadzali ni ampaka awiri, koma mudzali ni garu. 6. Iye adzali ni garu wanga. 7. Mpwanga ndi mlongo wanga adzali ni zinkuku pa gome kodi? 8. Awo sadzali ni ampaka awiri lero. 9. Lero tiri ni zinyemba, koma mawa tidzali ni zinkuku ndi nkate. 10. Udzali ni zinkalata mawa kodi?

EXERCISE 7.

1. The girl is very small. 2. I am poor, but my brother is rich. 3. Art thou sick? Yes. 4. We are not weak; we are strong. 5. Where do you stay? I stay in the villages. 6. They are good friends. 7. Does he remain quiet? No. 8. Are the sons in the village? No, they are not there. 9. The strong man is a skilful workman. 10. You are not greedy.

EXERCISE 8.

1. Atate ndi amai ali olemera kwambiri. 2. Mukala apo; ine ndikala m'mudzi. 3. Mpwanga ali wodwala kodi? Iai, akala bwino. 4. Ana akala ochete kodi? Ea. 5. Suli wantali; koma ine ndiri wantali. 6. Ochita ali ang'ono koma anzeru. 7. Ntengo uli wouma kodi? 8. Akazi akala m'midzi; awo ali ofoka kwambiri kodi? 9. Muntu ali wolemera ndi woumira. 10. Mwana wankazi ali apo kodi? Iai, iye ali m'mudzi.

EXERCISE 9.

1. The seamstress was very ill, but she had a skilful doctor. 2. Were you there? No, I was in the village. 3. My brother was generous, but thou art greedy. 4. Sir, where are thy father and thy mother? 5. I was in the house with my sister. 6. He is diligent, but his brother was not diligent. 7. We were not there with the skilful workman. 8. My daughter is small, but her sister was tall. 10. Wert thou not ill? No, I was weak.

EXERCISE 10.

1. Wosoka anali wodwala kodi? sanali iye ni sing'anga wanzeru kodi? 2. Mpwachi sanali waulere; anali woumira. 3. Mlongo wako anali apo kodi kapena m'mudzi? 4. Ine ndinali wofoka nditu, koma sindinali wodwala. 5. Munali olemera kapena osauka kodi? 6. Awo anali ochita anzeru ndi achangu. 7. Ife sitinali olema, koma tikala m'nyumba. 8. Munali kuti, bambo, ni mpwanga? 9. Sunali woumira, unali waulere nditu. 10. Mpwachi anali wolemera, koma sanali wabwino.

EXERCISE 11.

1. My father is a rich merchant, but I shall be a soldier. 2. He will be glad because we shall be there. 3. You will be in the house. 4. The old doctor and his son will be in the village. 5. Thou wilt not be poor, because thou art a skilful workman. 6. They are there to-day; then they will be in the house to-morrow. 7. We shall not be ill, but we shall be weak. 8. He and his mother will not be there to-morrow. 9. We are glad because you will be in the village to-day. 10. The seamstress is very old, but she is not poor.

EXERCISE 12.

1. Ine ndidzali wosekera ngati muli m'nyumba. 2. Udzali wosekera ngati uli wabwino. 3. Awo sadzali apo, chifukwa adzali m'mudzi. 4. Tidzali osauka, koma ena adzali olemera. 5. Wankhondo wakali adzali wosekera ngati muli apo mawa. 6. Ine sindidzali m'mudzi lero, koma iwe udzali apo. 7. Mlendo wina sadzali apo lero. 8. Inu musadzali ochita

anzeru ngati musali achangu. 9. Ana adzali ochete ngati mpwanga ali apo. 10. Ife sitiri atali, koma tidzali olimba ndi abwino.

EXERCISE 13.

1. I send to seek a workman to nail a board above the door. 2. Do you want firewood? No, I have plenty in the house. 3. We call the boy to buy his fowls. 4. He wants a hat. 5. The girls want to drink water. 6. Do you not find the nails? No. 7. The servants are not in want. 8. You burn all my firewood; I want you to saw some more. 9. You do not act so always. 10. My servant does not wash my plates well.

EXERCISE 14.

1. Iye atumiza mwana wamamuna wachi kupeza madzi kodi? 2. Iai, ine nditumiza mpwanga. 3. Ife sitimanga nyumba ni matabwa, koma ni mitengo. 4. Awo sasowa; koma afuna kugula zinyemba ndi nkuni. 5. Ndifuna bandazi wanga kucheka tabwa tsopano. 6. Bandazi osayamba kutsuka zimbale tsopano; ayamba kuocha nyama. 7. Usafuna kodi kupeza chisoti chako? 8. Musamwa madzi masiku onse kodi? 9. Ochita alikumanga ni misomali matabwa pamwamba pa chitseko. 10. Abandazi safuna kugula nkuni kodi? Ea, awo ali ni zambiri m'nyumba.

EXERCISE 15.

1. Yesterday I waited for my cousin; I wanted to go out with him. 2. Thy sister sang very well, but she has not a strong voice. 3. My younger brother had a strong voice, but he wished for some more lessons. 4. Did not the servants finish washing the bottles and plates? 5. My daughters and my sister arrived yesterday. 6. When I was in Bandawe, my mother and my father did not send news of my friends. 7. The mothers of the soldiers wept for the death of their sons. 8. What did you want? we wanted water and beans. 9. What did you carry in the basket? nothing for thee, I have my younger brother's calico. 10. Did we not weep very much?

EXERCISE 16.

1. Ine sindinalindira nsuani wanga dzulo. 2. Mlongo wachi anayimba bwino kodi? Ea, ndimo iye ali ni liu lolimba. 3. Iye sanafuna punziro. 4. Abandazi anga anata kodi kutsuka abarasuku ndi kucheka kuni? 5. Ana akazi anga ndimo alongo anga sanafika lero kodi? Ea, awo anafika dzulo. 6. Ife tinatumiza abandazi ku Chiromo kutenga akatundu kumi a nsaru. 7. Ana amamuna a ankhondo sanalira misozi, koma ana akazi ao analira misozi yambiri. 8. Munapeza chiani m'nyumba ya mlongo wanga? chabe. 9. Iye sananyamula ntanga wa abwenzi anga, koma ananyamula nsaru yao. 10. Abandazi atu anagula nkuni masiku onse.

EXERCISE 17.

1. The doctor who has healed my father is very skilful and diligent. 2. Hast thou not bought anything for us? 3. The enemy have seized the town and have burned it. 4. They have called in vain; no man has answered. 5. We have sold the calico which the father has sent to us. 6. The judge has not returned any answer to my letters. 7. The wife of the tailor has bought much calico. 8. Have you answered the judges without being afraid? 9. The boys have worked the whole day, but they have not finished their work. 10. Have not the girls finished their lessons? No; and they wept when the father sent his servant to call them.

EXERCISE 18.

1. Sing'anga sadachiritsa amai wanga. 2. Ine sindaitana anyamata lero. 3. Taocha zinkalata zomwe mwazitumiza kwa ife. 4. Awo wagula nsaru yambiri. 5. Ana akazi wachita manta nditu; sadata mapunziro ao. 6. Inu mwayimba tsiku lonse. 7. Maliwongo sadaocha mzinda kodi? 8. Mwalindira ife lero kodi? 9. Ine ndayang'anira anyamata ndi ana akazi, koma awo sadayamba mapunziro ao. 10. Ana wachita manta ndimo walira misozi yambiri.

EXERCISE 19.

1. I shall promise much to keep a little. 2. They will run quickly home. 3. What will you acquire to-day? 4. We shall go to Blantyre this rainy season. 5. He will

not listen to the voice of his father. 6. Will you not bring my hat? 7. Will you kill partridges to-day? No, I wish to kill game. 8. The boys and girls will be ill to-morrow. 9. I shall not go to their village; I wish to go quickly home. 10. We shall not buy household goods at present.

EXERCISE 20.

1. Ndidzalonjezana kodi kunka kwao? 2. Usadzagulitsa nyumba yako. 3. Iye sadzapeza mwana wamamuna wachi pano ntawi adza. 4. Sitidzapindula kwambiri. 5. Sitidzamva kodi liu lachi lero? 6. Mudzanka ku Blantyre msanga kutenga akatundu anga. 7. Mudzapeza kodi kantu m'nyumba tsopano? 8. Asing'anga adzanka ku mudzi kuchiritsa antu. 9. Mpwanu sadzadwala kodi, ntawi adza? Ea, ndimo ine ndidzatenga sing'anga kumchiritsa. 10. Simudzapeza zintu m'nyumba.

EXERCISE 21.

1. Call thy father and thy friends. 2. Drink water now; we shall not find any more quickly. 3. Clothe my child with his calico. 4. Eat thy flesh. 5. Tell my younger brother the things that I have told you. 6. Sing your songs well. 7. Tell thy father that I and my wife have arrived. 8. Run quickly to their village to find fowls. 9. You child, follow thy sister to the village. 10. Come into the house to eat and to drink water.

EXERCISE 22.

1. Imvani zinyimbo zomwe ana aziyimba. 2. Chiritsa mwana wamamuna wanga; iye ali ni chironda chachikuru. 3. Tengau ni nyamata kuno; ndifuna ine kumpenya. 4. Uzani ine, mufuna chiani? 5. Yimbani zinyimbo zanu tsopano. 6. Bveka ana amamuna anga ndi ana akazi anga bwino. 7. Bwerani kuno ntawi mwapeza zinkosa. 8. Imwani madzi tsopano; kuti tifuna kubwera msanga. 9. Imva liu lachi; ndifuna ine kudziwa zintu zomwe iye aziuza. 10. Dziwani kuti iye ali wochita wanzeru.

EXERCISE 23.

1. The bird which we saw is largest of all. 2. The love of life is in the heart of all men. 3. The ox and the horse are

valuable to the countryman to work with the plough. 4. The harvest of maize has already come to an end. 5. Maize and millet are valuable products of Africa. 6. Our chief has many oxen and sheep. 7. What did you buy, my friends? 8. Africa produces many good fruits. 9. The dog is a friend of man. 10. I have seen a hawk seize my fowls.

EXERCISE 24.

1. Iye wadza kupenya mbalame yomwe mwaigwira. 2. Moyo wa antu uli wolemera kwa awo. 3. Nyama ya ng'ombe iri yabwino. 4. Mfumu iri yeikuru yopambana iye. 5. Tinagula chimanga ndi mapira a muntu waminda. 6. Abwenzi a mfumu anadza kwatu lero. 7. Nkazi wachi adzagula zinkuku ndi nyama. 8. Limani minda yanu mawa; ndifuna inu kunka ku Matope kutenga akatundu anga. 9. Akupunzira wayamba mapunziro ao kodi? Ea, adata awo kali. 10. Akabawi agwira zinkuku zanga masiku onse.

EXERCISE 25.

1. Have you bananas and pine-apples? No, I have tomatoes and cassava. 2. He has sent to me the bananas which he bought yesterday. 3. I have drunk water in the house of your younger brother. 4. We ate the cassava of his sister. 5. These flowers are very beautiful. 6. The horse of the doctor runs very quickly. 7. The commander gave their pay to the army of the frontier. 8. Is the song of the female servant good? 9. The mother of these children has come to seek them. 10. We have spoken to the sisters of the general.

EXERCISE 26.

1. Sindiri ni zintoichi, koma ndiri ni pwetekere. 2. Mwagulitsa dzinanazi ndi dzirazi kodi? 3. Ife tinamwa madzi m'nyumba yanu dzulo. 4. Awo wadya zimbwani kali. 5. Zintu za nyumba zao zinali kwatu kodi? 6. Ife tinapeza kavalo wokongola wa sing'anga. 7. Kazembe watumiza kulipira ku gulu la ankhondo kodi? 8. Iye anadza kumva nyimbo ya bandazi wankazi. 9. Amai anadza ni ana achi kodi? 10. Iye anadza ni atate wao kuwafuna awo.

EXERCISE 27.

1. Send some presents for the little children of my younger brother, who is commander on the frontier. 2. We have eaten bananas and some pine-apples. 3. We have many friends, but we have no enemies. 4. Have you any tomatoes in your garden? No; I had some last year, but this year I have not even one. 5. Some soldiers went to search for water and firewood, but they did not find what they sought for. 6. Have you bought ox flesh for dinner? No, the butcher had not any, but I have bought calf's flesh. 7. What do you sew? I sew some calico for poor people. 8. We bring some fruits for the little children. 9. They climbed the stairs and arrived in a beautiful chamber. 10. Buy a fowl for breakfast.

EXERCISE 28.

1. Ine ndatumiza zolere zina kwa tiana. 2. Mpwako ali kazembe wa gulu la ankhondo la mfumu kodi? 3. Simwadya zintoiehi zina. Ea, koma ndadya ehinanazi. 4. Maliwongo a mpwanu ali abwenzi a atate waehi. 5. Ife tapeza dzinanazi dzina m'munda mwanga. 6. Wankhondo sadapeza zinkuku ndi zinyemba zomwe ananka kuzifuna. 7. Nyama ya mwana wa ng'ombe siiri yabwino. 8. Akupanyama alibe nyama yabwino lero. 9. Iye anapatsa ng'ombe ndi nkosa ku antu osauka. 10. Iye anagula nkuku kwa kudya.

EXERCISE 29.

1. Our master gave the flowers to his wife. 2. Yesterday I sent my chair to the carpenter to be mended. 3. The friends of the chief have come to our house to-day. 4. The cook of my friend is very diligent. 5. Thy small dog hunts my sheep. 6. Did not the women go to the village yesterday? 7. My father and my mother died long ago. 8. Our servant has hunted to-day, and has killed one leopard. 9. Thy loving children came to our station to-day to buy calico for their mother. 10. All my sisters are in the house.

EXERCISE 30.

1. Sing'anga anadza nachiritsa kamwana katu. 2. Nialugwi anagwira gogo watu, koma sanampa iye. 3. Ana

anapeza atate wao m'mudzi kodi? 4. Abwenzi anga ali abwino nditu, koma ndifuna kupeza amai wanga wakukonda. 5. Eni a munda anagulitsa chimanga ndi zinyemba ku wopika watu. 6. Agaruru a mbuye anasaka nyama lero; awo anapa pusi modzi. 7. Amisiri a ntengo wafotokoza mpando kwa mlango wanga. 8. Buru wa sing'anga anafa kali. 9. Abandazi anatumiza agaruru ku ambuye ao. 10. Kamwana ka nkazi sikanadza kwatu lero kodi?

EXERCISE 31.

1. Nyassa is a very great lake. 2. The flesh of that wild pig is better than the flesh of the coney. 3. The children's cat wandered away yesterday, and we are unable to comfort them. 4. My sisters have not a dog, but they have a small cat. 5. My master hunted to-day, and killed one water-buck, one leopard, and two coneys. 6. Those water-bucks are timid. 7. A leopard has seized and carried off a fat goat; he has also killed an ox. 8. My master and his wife received a lake man and a lake woman. 9. My younger brother has married a good but timid woman; my sister has married a lake man. 10. The bridegroom is great; his bride is beautiful and gracious.

EXERCISE 32.

1. Tidzadya nkuku ndi bira kodi? 2. Ana wapeza mpaka wao kodi? Ea, anampeza m'mudzi. 3. Garu watu wagwira mbuzi yonenepa. 4. Ampaka anga safuna kusochera; awo ali oopa kwambiri. 5. Mamuna wachi sadampa nialugwi, koma wagwira nakodzwe. 6. Nialugwi udya anagwira nachotsa nkosa imcdzi ndi zimbuzi ziwiri. 7. Muntu wanyanja sanagwira nsomba zina lero, koma anagwira zambiri dzulo. 8. Mbuye wanu wamlandira muntu wanyanja, koma sadamlandira nkazi wanyanja. 9. Nkazi wokongola udya wakwatibwa ni njiranga kodi? 10. Iai, iye anakwatibwa ni mkuru.

EXERCISE 33.

1. My daughters have three parrots and two baboons. 2. The flesh of the baboon is not good. 3. The commander killed his older brother and his sisters. 4. I have sent to my sister-in-law, and have desired her to give to my nephew

a swallow and two parrots. 5. The chief has not arrived with his wife. 6. In the hen-coop there are cocks and hens and three ducks. 7. The hyena is very fierce, but leopards are fiercer than hyenas. 8. Swallows leave northern places at the beginning of the rainy season. 9. Sometimes cats eat their young. 10. My father's sister had two parrots, but the cat has killed the female parrot.

EXERCISE 34.

1. Uli ni chinkwe cha mwana wamamuna wako kodi? 2. Nyama ya nguruwe udyā iri yabwino kodi? 3. Kazembe sanapa kodi mpwachi? 4. Mwatumiza nyani ku mwana wa mpwanga kodi? Iai, koma ndatumiza awiri ku mlamu wachi. 5. Mfumu sidadza kuno lero kodi? Iai, iye wadza ni atatu a akuru achi. 6. Alipo atambala awiri, tadzi, ndi baka m'chipwere cha zinkuku. 7. Nialugwi ndi nguruwe ali aukali nditu. 8. Pa kuyamba pa dzinja ananzezi adya adzachoka kwa malo pakumpoto. 9. Anpaka ang'ono ali m'nyumba. 10. Garu wapa ndi wadya ananzezi awiri.

EXERCISE 35.

1. This morning my older brother and my younger brother have gone together (on) their journey to the villages of the chief. 2. Will the spirits of men die? No, they will continue alive. 3. There are two lions in the wood at present. 4. I and my friend have passed your boundaries this morning. 5. How many gardens belong to the people of that village? they have many. 6. We have all one spirit and one soul. 7. How many lives has a man? he has one. 8. Sir, wilt thou continue with us five months? No, but I shall continue at your village two (months). 9. Our sisters have joyful hearts to-day. 10. Did you see that great tree lying in the wood?

EXERCISE 36.

1. Lero mamawa nkango woukuru unapita mudzi watu. 2. Mipando yanu iri yabwino, koma iri yeifupi kwambiri. 3. Mudzi wa mlamu wanga suli woukuru. 4. Minda ingati iri ya mkuru udyā? iye ali ni itatu. 5. Ntima wa muntu uli wamoyo kodi? Eā, mitima ya antu onse amoyo iri yamoyo. 6. Mitengo idya iri yeifupi nditu; tengani ina yeitali lero madzulo. 7. Nkazi amene ali ni ntimu waku-

sekera; iye wampenya mwana wamamuna wachi lero. 8. Abwenzi atu ananka ulendo woutali ku midzi ya atate ao kugula zinkuku ndi zintoichi. 9. Munamva kodi miambi idya, bambo, kwanu kapena pano? 10. Mitengo yatu yeikuru siiri yamoyo tsopano; ife tinapenya iwiri yakugona muntengo.

EXERCISE 37.

1. There are three baskets in the house of my older brother's son; I saw them yesterday. 2. What do you want here? I want one good beam. 3. Your two tall trees have been broken on the road. 4. Has his large pot been broken? Yes, it is quite broken. 5. There is a thorn in my body, it has wounded me much; wilt thou extract it, sir? 6. Hast thou found our pots or our basket? 7. We shall open our lips to praise God. 8. How many beads shall I buy for this half-yard of red calico? 9. They did not return quickly to our village; they remained some days in the village of the chief. 10. The boy wishes four or five half-yards for his fowls.

EXERCISE 38.

1. Mwana wankazi watenga mitanga yeikuru iwiri ya chimanga. 2. Mitengo m'munda mwa mwana wa njiranga iri yeitali. 3. Ntanda umene suli wolimba kwambiri, bambo. 4. Nyamata anali ni minga inai m'tupi lachi; iyo inamlasa kwambiri. 5. Ine ndidzakupatsira mikanda ingati kugula dzirazi ndi zinyemba? 6. Mpika wanu woukuru wasweka; mufuna kugula wina kodi? 7. Tumizani ku ine mikono itatu kapena inai ya nsaru; mawa ndidzafuna kugula ina. 8. Mlongo wachi anatsegula milomo yachi kumwitana iye. 9. Muli ni chiani pano m'nyumba? ife tiri ni mikono ina ya nsaru yofira ndi mikanda yambiri. 10. Sing'anga anabwera dzulo kuchotsa munga woukuru kwa mlomo wa mwana wanga.

EXERCISE 39.

1. Your servant brought a large basket full of fishes. 2. Did you send five arrows and a bow for me yesterday? No, I did not send them. 3. These rows of trees are very beautiful. 4. The lion of the forest is a very fierce beast. 5. The head of my father is full of wisdom. 6. The loads

of the women were heavy, but the loads of the men were insufficient. 7. You give me an insufficient price for my fowls. 8. No, that price is big. 9. How many loaves have the people eaten? Only three. 10. I want nails; bring some.

EXERCISE 40.

1. Mitanga ya bandazi wanga iri kuti? Iye anatenga iwiri. 2. Anyamata anatipatsira mitanga yeikuru inai ya zinsomba dzulo. 3. Tinapenya mizere yokongola isanu ya mitengo yeitali munkalango lero. 4. Nkango wamamuna uli wokongola wopambana nkango woukazi. 5. Tampatsira iye mitu iwiri ya anialugwi ankarwe nditu. 6. Mitolo ya ana iri yochepa; ife sitidziwa kuwapatsira mikanda yambiri. 7. Muntu udy aafuna kugulitsa ntepa wachi kwa mikono itatu ya nsaru. 8. Ntengo wa zinkuku zanga uli wochepa kodi? Iai, uli ntengo woutali. 9. Ndifuna ine kufotokoza mpando wanga; tenga ku ine misomali inai. 10. Iripo mikate iwiri yoka.

EXERCISE 41.

1. How many houses are there in your village? There are nine. 2. My light is in my hand, but I have no candlestick. 3. Beans alone are not good food. 4. I want thee to wash my plates now. 5. My boy found a long and strong stick in the forest. 6. Oxen are very valuable to the Angoni. 7. The lake people catch fishes with their nets. 8. The chief's boys carried his banners. 9. We wish to build our house at once; bring bamboos and trees and grass. 10. This morning two white men bought beans and four fowls at our village.

EXERCISE 42.

1. Ndifuna kugula nyama kwa antu anga. 2. Ndiribe nyama; ndiri ni zinyemba ndi zinsomba zoka. 3. Ndina-kupatsira zindodo zoyera zitatu; izo ziri kuti lero? 4. Nyamata udy aafuna kutsuka mbale zanu. 5. Tengani zinyali zanu ndi chogwirira nyali. 6. Angoni wanka kugwira zing'ombe za antu anyanja. 7. Ife tidzafuna chakudya chambiri; gulani zinkuku ndi zinyemba ndi zinsomba. 8. Zibendera za mkuru wa mfunu ziri pati? 9. Munagwira kodi zinsomba zambiri ni maukonde anu lero mamawa? 10. Tinagwira ife zisanu ndi zinai zoka.

EXERCISE 43.

1. You give me two small baskets of porridge, but do you not wish to keep one basket for yourselves? 2. No, give it to that poor man. 3. We shall go out to buy three goats for the food of our boys. 4. How many sheep have you in your fold? I think that there are four or five only. 5. These women wish to go out with their husbands, but the husbands are engaged at their work. 6. The power of the chief is very great. 7. I suffer many and great sorrows. 8. Thy younger brother says, that at their village a strong wind knocked down four tall trees. 9. Two girls have gone into the forest to bring our firewood. 10. Is the porridge good? Yes, sir.

EXERCISE 44.

1. Pano ziripo zinsengwa zinai kapena zisanu za nsima; ndidzapatsa iyo ku ochita. 2. Mkuru wa nifumu ananditumiza kukupatsirani zimbuzi zimenezi zitatu ndi nkosa imenei. 3. Antu angati alikugwira nchito lero? 4. Antu anai amanga nyumba yanu, ndimo ena atatu atenga zinsungwi. 5. Mpepo yeikuru inagwetsa zinyumba zisanu kwatu. 6. Mpwanga wamva zinsoni zambiri lero mamawa. 7. Mkuru ali ni mpamvu yeikuru ndi antu ambiri. 8. Antu anyanja asunga zinkosa ndi zimbuzi m'makola ao; agwiranso zinsomba ni maukonde. 9. Anyamata atu anasaka nyama lero munkalango. 10. Nsima yanu siiri yabwino kodi? Iai, bambo, iyo iri yabwino.

EXERCISE 45.

1. The rays of the sun shine every day. 2. Do these people come to our church (our House of God)? 3. Come to our home, and you will admire the mats which our people weave. 4. Where are the keys opening (which open) our doors? 5. In my garden there are many bananas. 6. The axe of your boy fell into deep water. 7. The buffalo has two large horns; the hippopotamus is without horns, but has large and strong teeth. 8. My cat killed two birds to-day, but did not eat them. 9. The commander sent two of his warriors to seize fowls for food. 10. The dog wanted to chase the baboons, but they climbed the trees of the forest.

EXERCISE 46.

1. Zimpasa za nkazi amene ziri zabwino nditu, koma izo ziri za ntengo woutali. 2. Mpwanga ananka munkalango kusaka anjati nabwera ni zinyanga zinai. 3. M'nyanja ziripo zinsomba zambiri zomwe antu amidzi azigwira ni maukonde ao. 4. Mfungulo imene idzatsegula chitseko cha nyumba yatu. 5. Zinkwangwa zao sizinagwa m'madzi, koma zinali m'manja a ana ao. 6. Idzani kugwira ndi kupa zinkuku zitatu kwa kudya. 7. Ndagula ine akatundu awiri a zintoichi kwa mikono inai ya nsaru. 8. Ntengo wa zinyemba zanu uli woutali, koma nkuku zanu ziri za ntengo wochepe. 9. Anyamata atu anapenya zinjoka ziwiri m'mudzi mwa bwenzi lao lero mamawa. 10. Mudzatenga kodi mano a mvu kuno mawa?

EXERCISE 47.

1. The needle has pricked my finger. 2. God forgives the sins of His people. 3. They placed the dead child upon his bier in the house of his mother. 4. Do you hear the white ants? they are engaged at work under our mats. 5. Give a cup of water to the weary stranger. 6. My wife has a pain in her chest to-day. 7. Bring my black hat, which is lying on the chair. 8. God gives us many joys if we believe on Him. 9. Your eyelids are heavy; you have not slept during the night. 10. Send these things to thy younger brother.

EXERCISE 48.

1. Ziswe m'nyumba yatu zidya zintu zolemera zambiri, ndi zimwaza izo. 2. Chiko chimenechi chiri chodzaza ni nkaka; ine ndidzamwa uo. 3. Mulungu afuna kuzikululukira zakwaipa zatu, ngati tiri tabwino, ndi timvana ni Mwana Wachi. 4. Chisoti changa choyera chirikugona pansi; ikani icho pa mpando. 5. Chitanda cha nyamata wakufa chinali m'nyumba ya amai wachi dzulo. 6. Asingano amenewa adzilasa dzala dza ana akazi. 7. Dzikope dzanga dziri dzolemera kodi? sindinagona tulo ine bwino usiku. 8. Alendo, omwe anadza lero mamawa, amva chifua. 9. Anyamata anga alikumanga nyumba, ndimo afuna chingwe chomwe chigona pansi. 10. Chala cha mwana amene chiri chaching'ono nditu.

EXERCISE 49.

1. The hides of oxen are valuable ; with them people make shoes. 2. There are many birds' nests on that tree. 3. The trees of that forest produce good fruits. 4. The deceitfulness of you children is very wicked. 5. The shade of your house is delightful to me. 6. The great chief has returned from his war ; he has brought with him very many prisoners. 7. Frogs like to live in water. 8. These two boys threw their caps into the stream. 9. Leopards are fierce beasts of prey ; they kill sheep and goats. 10. Lions live in the forest ; there they hunt buffaloes.

EXERCISE 50.

1. Ndagula dzikopa dziwiri kwa muntu amene ; idzo dziri dzikopa dza anjati. 2. Mulungu osakonda antu achinyengo. 3. Munkalango mudapeza chisa cha mbalame imenei. 4. Anyamata oipa akonda kuponya miala pa chule. 5. Ndinaponya chirombo chachikuru chakudya njati wakufa. 6. Anialugwi asaka m'zinkalango, koma usiku adza ku midzi. 7. Ndikonda chitunzi, ntawi dzua liri lolimba. 8. Chimwala chinamlasa mpwanga lero. 9. Tengani chogwirira nyali ndi zinyali zitatu. 10. Zirombo zaukali ziwiri zinasaka ana amenewa atatu kwao.

EXERCISE 51.

1. Are you able to speak Chiyao ? 2. Much matter issued from their ulcers. 3. I have cut the talons of the hawk which I have caught. 4. We make our whips from the hide of the hippopotamus. 5. A wicked boy cut the finger of his younger brother with a sharp knife. 6. My wife's ulcer has healed up. 7. The lobes of your ears are small. 8. The fruits of the trees of the forest are often poisonous (deadly). 9. The white ants of our villages have built three large ant-heaps. 10. The father gave all his goods to his son.

EXERCISE 52.

1. Anyamata angati pano alankula Chinyanja ? 2. Muona chipe cha kutu la muntu udy'a kodi ? 3. Mfumu ya mudzi iri ni zuma zambiri. 4. Ife tonse tiri ni dzala kumi. 5. Mwapanga dzikoti dzingati kwa mbuye wanu ? 6. Chironda

chachikuru cha mwana chidapola msanga. 7. Anyamata ndi ana akazi anakwera chulu kuwaona alendo. 8. Antu ambiri kwanu anali ni dzironda dzadzikuru. 9. Akabawi agwira zinkuku zatu ni dzikabado dzao dzakutwa. 10. Mafinya a chironda chimenechi ali akuda nditu.

EXERCISE 53.

1. The warrior has brought his bow and his arrows, to make war on his strong enemies. 2. The affliction of the mother is great because of the death of her daughter. 3. Your girls learn well. 4. How many teeth have you? I have only one tooth. 5. They cried with a very loud voice, but no man heard them. 6. The hands of the sick woman in our village were powerless. 7. Our fowls have laid ten eggs this morning. 8. The strong net of the fisherman caught many fishes. 9. A madman has broken the chains which bound him. 10. A small wasp stung our son yesterday.

EXERCISE 54.

1. Ine ndagwira zinsomba zazing'ono zitatu ni dzanja langa lero mamawa, koma apodzo wagwira zambiri ni ukonde wao. 2. Nkuku yakuda inaikira madzira angati? 3. Nkuku yakuda inaikira dzira limodzi loka, koma nkuku yoyera yaikira madzira akuru anai. 4. Mwaona kodi lamba la mpwanga lakugona pa mpando? 5. Tumba la nyamata liri lodzaza ni miala. 6. Mano a antu akuda ntawi zambiri ali oyera ndi olimba nditu. 7. Amai wa mwana wankazi wamva sautso yeikuru imodzi. 8. Mfumu inatumiza ank-hondo achi kugwira nkondo pa maliwongo achi aukali. 9. Ndinapenya antu ambiri akumanga muntu wamisala modzi ni maunyolo asanu. 10. Mabvu atatu analoa m'nyumba yatu, ndimo limodzi linaluma butu limeneli kwambiri.

EXERCISE 55.

1. In your country the mountains are very lofty; do people often climb them? 2. There are many deep pits in this land. 3. Only bad boys and girls tell lies. 4. Enter into your house, the sun is setting. 5. Jumbe's wife wants to sell her pumpkins. 6. The smoke of the fire is filling their whole house. 7. There are very many streets at our home. 8. A deadly cobra is lying in the middle of these

flowers. 9. Chirobwe is a lofty mountain; I have climbed it this morning. 10. That madman is making much noise; I want you to seize him. 11. The pockets of my dress are small.

EXERCISE 56.

1. Ndinapenya piri lalitali nditu dzulo; koma sindinalidziwa dzina lachi. 2. Maina a anyamata achi ali Jumbe ndi Kafwa. 3. Mufuna kodi kugula dzungu limeneli ndi zinyemba zimenezi? 4. Zinkosa zanga zinagwa m'maenje amenewa atatu dzulo; ndinazipeza izo apo lero mamawa. 5. Gulu la antu lanka kwao kwa mfumu; awo alikukwera Chirobwe tsopano. 6. Ndiwona malua atali anai pakati pa munda patu. 7. Kwalala lidya liri lalitali kwambiri; ziripo zinyumba zambiri mwa ilo. 8. Utsi wambiri uturuka kwa moto umene. 9. Muli ni tumba lalikuru munsaru yanu kodi? ndirikufuna kukupatsirani inu dzobala dzina. 10. Nyamata udyia ali ni maraia akuda nditu; uzani iye kunka kutsuka awo.

EXERCISE 57.

1. The fishermen drew many fish on the beach with their nets. 2. The leaves of this tree are beautiful, but its flower is small. 3. My child fell into a pit to-day, and dirtied his whole body. 4. I want you women to plaster my house with good clay. 5. Bring now four trees with forks. 6. The red ants have bitten the hands and the feet of the girl; she is crying bitterly. 7. The blacksmith strikes his anvil strongly with his hammer. 8. These strangers are cooking gruel. 9. Do you suffer from the smoke of the fire? 10. No, but I suffer much from the sun.

EXERCISE 58.

1. Ndipenya zinsomba zisanu pafupi pa doko la nyanja. 2. Matupi ao ali oyera, koma adaadetsa awo ni matope. 3. Antu akuda amanga zinyumba zao ni mitengo ya mapanda. 4. Suliro la msulira liri lolimba kwambiri. 5. Pikani pala ndi nsima kwa ana anu. 6. Lintumbu limeneli liri lalikuru; linaluma pazi langa kolimba. 7. Akazi afuna kugwira nechito kodi? ine ndiwafuna awo kumata nyumba ya anyamata ni dote. 8. Ine ndimva mutu lero. 9. Dzulo ndinamva dzua. 10. Samba lidya liri lokongola lopambana limeneli.

EXERCISE 59.

1. I heard the growling of two lions in the forest. 2. A father does not wish to see the anger of his children. 3. Our food of every day strengthens us all. 4. To cook porridge is the work of that man. 5. Mastication of your food is desirable. 6. The splendour of the sun surpasses the splendour of the moon. 7. Stealing the property of another makes us angry. 8. The boys sent out a great shout. 9. The love of her children gives pleasure to the mother. 10. Much fear is not good.

EXERCISE 60.

1. Kulimbitsa mitima ya abwenzi anga kuli nchito yanga ya masiku onse. 2. Ana akazi anamva kubuma kwa nkango dzulo pafupi pao. 3. Kudya kwao kudzawalimbitsa awo kwambiri. 4. Kuwala kwa dzua kuli kolimba lero. 5. Kuba kuli chintu choipa nditu pa maso pachi pa Mulungu. 6. Atate ndi amai afuna kukonda kwa ana ao. 7. Muntu amene aopa kukwia kwa mbuye wachi. 8. Ife tonse tifuna kukululukira kwa zakwaipa zatu. 9. Kupika pala sikuli nchito yolemera. 10. Mano atu achita kutafuna kwa kudya kwatu.

EXERCISE 61.

1. My little child loves me much. 2. Our little dogs are beautiful. 3. Do you want to buy our merchandise? What kind of merchandise have you? I have beans and fowls. 4. This little stone was lying near the stream. 5. My brother is sick of an abdominal disease. 6. Put this thing in its place. 7. Evening has arrived; our little children are asleep. 8. The madman fled and hid himself on the mountain. 9. All the words of God are wise. 10. The good behaviour of your friend has given me much pleasure.

EXERCISE 62.

1. Tiampaka tatu tisewera kodi ni tiagaru ta bwenzi latu? 2. Mugulitsa malonda anje lero? Ine ndirikugulitsa chimanga ndi nzimbe. 3. Masika adafika; mwayamba kutema chimanga chanu kodi? 4. Mwachita kantu kabwino lero mamawa kodi? 5. Antu a dziko limeneli adwala ni zintenda za mimba. 6. Pano chiri chisoti changa; ika

ichi pa malo pachi. 7. Malungo wamgwira; iye alikufuna kumwalira. 8. Antu amisala atatu anakwera piri lero; adatawa kwa zinyumba za abwenzi ao. 9. Ndamva lero mau ambiri abwino ndi oipa. 10. Tiana timeneti tikonda atate wao ndi amai wao.

EXERCISE 63.

1. Our cook has boiled the water; I have bidden him cook five eggs. 2. God loves His true worshippers. 3. A sower went out to sow his seed in his field. 4. Our carriers are tired; bid them rest. 5. That workman has brought two loads of trees this morning. 6. Carry the patient here into the house; I wish to know his disease. 7. The tailor is coming to-day to sew my clothes. 8. That wicked boy is a deceiver; he tells lies and steals, and deceives people often. 9. God is angry with liars; but He loves the truthful. 10. The conquerors have returned with many prisoners.

EXERCISE 64.

1. Uza wopika kuwiritisa madzi ndi kuatenga kuno. 2. Wofesa anafuna kuzifesa zimbeu zanje m'munda mwanu? anafesa zimbeu za chimanga. 3. Wopembedza woona wa Mulungu amkonda Iye ni ntima wachi wonse ndi mpamvu yachi yonse. 4. Wakunyamula wa ntanga wanu wafika; Ine ndidzampatsira nsaru ingati? 5. Amabodza sali antu abwino; awo anyenga abwenzi ao. 6. Akumva anga atatu ali m'nyumba; idza kuwapenya. 7. Wotsoka alikulema ni nechito yachi; iye watsoka tsiku lonse. 8. Tirikukwia kwambiri ni anyamata amenewa atatu; awo ali onyenga ndi oba. 9. Wogonjetsa anafika kwao dzulo; anatenga zuma zambiri naye. 10. Akunyamula alikulema kwambiri ni ulendo wao; afuna kupumula m'mudzi umene.

EXERCISE 65.

1. All the Angoni and their head men greatly fear evil spirits; they suppose that evil spirits wish to seize and to eat the bodies of dead people. 2. We are going a journey; we are desirous of seeing the chief of this country; we ourselves are in front, but others, our companions, are following us. 3. Our steamboat was ascending the river Shire yesterday; near Chiromo we were delayed because of much sand;

there there is very little water indeed. 4. That man and his companion had abdominal pains this morning; now they have recovered; but my younger brother, who is at our home, is suffering much from headache; will you come, sir, to heal him with your medicine? 5. To-morrow we shall begin to build a new house; go to the villages and tell the people that we wish to write many names at once. 6. The people of the villages have long ago sown their seeds; now the maize and other products are growing well; next month all will begin to reap and to gather in their fruits.

EXERCISE 66.

1. Abwenzi atu onse akonda kusaka zinyama; mamawa aturuka munkalango ni agaru ao, ni mauta ndi mibvi ndi zitungo zao; ntawi zambiri awo auatsa ntengo kuziturutsa zinyama. 2. Tsopano alipo kwatu akazi awiri ndi amuna atatu omwe alikumva zintenda zazikuru; ena awiri alikumva mano. 3. Ana asekerera kwambiri kuyimba zinyimbo za Mulungu zao; onse apunzira msanga kuyimba, ndimo adziwa mau bwino. 4. Muli ni mankwala, bambo, kwa kamwana kanga kodi? iko kalikumva ntenda ya mimba; dzulo kanalikufuna kumwalira. Ine ndiri ni mankwala abwino kwa kamwana kako; ndidzasekerera kwambiri kukachiritsa. 5. Antu amapiri ena adatenga zinkosa zitatu kuzigulitsa; koma afuna ntengo woutali nditu kwa izo; afuna mikwamba isanu ndi itatu ya nsaru kwa nkosa imodzi. 6. Ndirikufuna ine antu ambiri kunka ku Blantyre kwa akatundu m'amasiku anai; pitani, inu awiri, ku midzi kuitana akunyamula; ndidzalemba maina ao lero ndi mawa.

EXERCISE 67.

1. We do not want untruthful boys and girls to remain in our station (kwatu). 2. That tree is very short. 3. We saw one male lion and two lionesses in the forest yesterday. 4. Many races of people live in this land. 5. You children be good, we are wishing to worship God. 6. Your houses are old; why do you not build other new ones? 7. Our cats are peaceful; but the wild cats of the wood are very fierce. 8. These small cassava plants are useless. 9. We like to eat fish from the lake; they are good. 10. Your com-

panions came here this morning and told many lies ; I think that they are very deceitful.

EXERCISE 68.

1. Akazi amisala awiri anatawa kwa midzi yao nakwera piri. 2. Anyani ali achangu kwambiri m'kukwera mitengo yeikuru. 3. Bwenzi langa liri ni abandazi amvanu anai m'nyumba yachi. 4. Mau onse, omwe Mulungu wanena, ali anteradi. 5. Nkosa yeikazi yeing'ono ya ine yasôchera munkalango. 6. Mitsempe ya tupi la mpwanga iri yampamvu nditu ; iye adziwa kusenza katundu wankuru. 7. Mutu wachi ukala waufulu ; koma awo wamanga manja achi kolimba. 8. Zimpasa zanu ziri zachabe ; sindifuna ine kuzigula izo. 9. Mulungu ali wansisi ni antu onse omwe ampembedza Iye. 10. Amai wachimwemwe anapenya mwana wamamuna wachi pafupi pa mudzi.

EXERCISE 69.

1. I have bought a living parrot to-day ; it is very small ; it is able to speak. 2. Our chief is angry with his head men, because they do not wish to obey him. 3. The left bank of that river is sandy. 4. The wife of the chief has her hands leprous. 5. The water of the lake is a little salt. 6. All our iron vessels are rusty. 7. Our cat has given birth to two neat little kittens. 8. The boy suffered much laceration from a hungry leopard. 9. My little child is sorrowful because of the death of its mother. 10. A large thirsty dog come here to drink water in the stream.

EXERCISE 70.

1. Tiana tanga tiri taulesi nditu lero. 2. Magombe a ntsinje ali aminga pafupi pao pa mkuru. 3. Muntu ni pazi lakate anadza kwatu kupempa mankwala. 4. Kukonda kwa antu a Mulungu kuli kwanzimu. 5. Chinkwe chatu chachikuru chapulumuka ndimo chauluka m'mitengo. 6. Ubwea wa nkosa yeikazi imene uli woutali nditu. 7. Dziripo dzombo dzaliwiro dzambiri dzakuyenda ni matanga pa nyanja yanchere. 8. Tiana tanu tating'ono tiri taman-yazi. 9. Ife tiribe mpamvu kuswa chitseko chimenechi chachitsulo. 10. Mfumu yaulemu ikonda antu achi ; ndimo akuru achi amvera iye.

EXERCISE 71.

1. My boys found a dead man by the wayside yesterday. 2. There are plenty of needles in your (sg.) bag. 3. A sick hyena lay down and died near our village in the night-time, and we found it there this morning. 4. We have not one gun, but we have two sharp knives. 5. I have milked the goats now; their milk is hot. 6. The hearts of murderers are very wicked. 7. Smallpox is a deadly disease; many people of our country have died with it. 8. These two sheep are feeble. 9. Have you seen the cunning animals which we heard in the night-time? 10. Two deaf women come to worship God every day, but they cannot hear His words.

EXERCISE 72.

1. Ana akukonda afuna kumvera amai ao. 2. Agarunganga ali akumvera nditu; adza msanga ntawi ndiwaitana awo. 3. Mipeni iri yakutwa, koma atupa sali akutwa. 4. Anyamata ndi ana akazi anatenga mitazi ina ya nkuni lero. 5. Ndinalipira akunyamula kumi ni nsaru yoyera dzulo. 6. Ntanga umene uli wolemera nditu, koma muntu udyawan-tali ali wampamvu kuunyamula. 7. Mpika uli wonyansa; pita kuutsuka. 8. Zinyemba zanu ziri zobvunda, ine sindidzazigula izo. 9. Mkuru wodzitama ananyoza nyamata wosauka. 10. Bandazi wanga ali wakwaipa; anaba zuma zambiri.

EXERCISE 73.

1. I want my white hat; you will find it in the house. 2. The shields of the warriors are strong. 3. There is cold sweat on his whole body. 4. My lungs are full of air. 5. Perfect love casteth out fear. 6. This quiet little child bought a sharp (sewing) needle. 7. The chief was glad to see me again. 8. At present the leaves of the trees are beautiful indeed; but their flowers are small. 9. We have found two deep wells; in them is much good water. 10. Matter putrid and black is issuing from his ulcer.

EXERCISE 74.

1. Mfumu iri yolema ni nkondo; iye afuna tsopano kubwera kwao ndi kutema chimanga chachi chakucha. 2.

Ndinauza anyamata atatu kucheka matabwa osalala ena. 3. Diso lachi liri lofira kwambiri ni dzua ndi utsi. 4. Mfumu yakufa yasia choloa cholemera kwa ana amamuna achi. 5. Ndinatumiza dzitsulo dzina dzakuwala nditu ku akuru. 6. Timipeni tanga tiri takutwa kwambiri; musatitosa ito. 7. Anyamata amene ali ni mansanza onyansa oka; ndidzawapat-sira nsaru yoyera yatsopano ina. 8. Dzua liturutsa kuunika koyera nditu. 9. Kapiri kali kozungulira ndi kokongola. 10. Chisoti cha mzungu chiri chakuda nditu; chiri chakali kwambiri.

EXERCISE 75.

1. Leopards are stronger and fiercer than wild cats. 2. You cannot find a boy more industrious than this one. 3. His mole is larger than thine. 4. Yesterday I saw more terrible flashes of lightning than these. 5. There is a chief more powerful than the chiefs of your country. 6. The sun is much more brilliant than the moon. 7. At present the maize is riper than the millet. 8. The love of God is greater than the love of our fathers or mothers. 9. The little child of that woman is more obedient than the little child of her sister. 10. The fruits of the garden are more pleasant than the fruits of the forest.

EXERCISE 76.

1. Akavalo ali aliwiro opambana aburu. 2. Lero ndinapenya ntengo wobvunda wopambana udyu. 3. Mikango yeikazi iri yaukali yopambana mikango yamamuna, ntawi ana ao ali nayo. 4. Chipiri chiri chakupa chopambana zinjoka zina zambiri. 5. Tiribe nyumba yeitali yopambana imenei. 6. Zintoichi zatu ziri zazitali zopambana chindu la nyumba yatu. 7. Pazi langa liri lokongola lopambana lanu. 8. Mulibe ntawi ndagwira nechito ni makasu akutwa opambana. 9. Mwapenya kodi tiampaka tosewera topambana timeneti? 10. Kuopa kwachi kunali kwakukuru kopambana kwanga.

EXERCISE 77.

1. These men are the wisest in our village. 2. The straightest trees are far away in the forest. 3. His left leg is very weak. 4. This hat is the whitest. 5. Bring the whitest and strongest plates. 6. Our boys have seized a very strong

and fierce rat. 7. The hunters dug two very deep pits ; they wished to catch game. 8. On that spot we have found the best clay for plastering the house. 9. The brook which flows near our village is very shallow. 10. The growth of your maize is very quick.

EXERCISE 78.

1. Mwana wankazi amene ali wachangu wopambana onse ; iye atsoka nawerenga bwino. 2. Ndadya alundu ena akueha nditu lero mamawa. 3. Moyo wabwino wopambana yonse uli ntawi zambiri wosekera wopambana yonse. 4. Minda yobalitsa yopambana yonse iri pompano. 5. Nchito yachi inali yolemara yopambana zonse ; koma iye anaichita bwino. 6. Tengani ku ine chitsulo chakutwa chopambana dzonse. 7. Udzu pafupi patu uli woutali nditu. 8. Tabwa losalala lopambana onse liri labwino lopambana onse. 9. Ndani ali mwana wachangu wopambana onse pano ? 10. Kuopa kwakukuru nditu kunagwira onse.

EXERCISE 79.

1. Six head men remain near their chief. 2. My older brother returned and said that he saw a band of twenty-four elephants on the mountain. 3. A man has two legs ; a crocodile has four legs ; but a centipede has very many legs. 4. We have all twenty-four ribs ; on one side there are twelve ribs, on the other side there are twelve. 5. I have scolded two girls to-day, because they have returned from their village with four rents in their clothes. 6. My friend bought one parrot and eleven other birds. 7. How many bones have you found in the wood ? I have found one bone of an elephant, but five bones of a leopard. 8. All the men in our village have one bow and eight arrows, and four spears. 9. How many yards of cloth does the man want for his merchandise ? He himself wants thirty-four yards, but I shall give him only fourteen fathoms. 10. How many months are there in one year ? There are twelve.

EXERCISE 80.

1. Azungu awiri amenewa anasaka zinyama masiku atatu ; anapenya anjobvu kumi ndi awiri, koma anapa anjobvu asanu oka ndimo anjati asanu ndi modzi. 2. Iye adzakupa-

tsirani nkwamba umodzi wa nsaru kwa zintoichi zanu, ndi mikwamba inai kwa mbuzi yanu. 3. M'midzi yatu ziripo zinyumba makumi atatu ndi zinai; koma zisanu za izo ziri za mkuru modzi. 4. Mfumu idya iri mwini wa akapolo ambiri; modzi apika nsima yachi, atatu atenga kuni zachi, ndimo kumi aweta zing'ombe zachi. 5. Akuru asanu ndi modzi anatso-golera ankhondo mazana asanu ndi limodzi kugwira nkondo pa mafumu atatu a dziko lalitali. 6. Wopika watu ali ni dzala dzisanu ndi dzinai dzoka; anasenga chimodzi ni mpeni wachi. 7. Tengani kuno ku ine chingwe cholimba chimodzi, zinyundu ziwiri ndimo misomali kumi ndi inai. 8. Alipo makomo angati m'nyumba yanu? liripo limodzi loka. 9. Pa tupi pachi ndinapeza mabala anai a ntungo ndi mabala awiri a dziporoporo. 10. Awo ali ni zimfuti zisanu ndi imodzi, dziporoporo makumi asanu ndi dzisanu ndi dziwiri, mauta kumi ndi umodzi ndimo mibvi makumi asanu ndi atatu.

EXERCISE 81.

1. The first stranger who arrived told us these words. 2. Cut down the fourth tree beside the road. 3. The second arrow is sharper than the first. 4. Bring here the sixth sheep. 5. I shall kill the fourth guinea fowl, and the fifth partridge with my gun. 6. The third company of warriors have gone to make war. 7. I have three hoes; the first is small, the second is large, and the third is very large. 8. If you follow the second track, you will find the den of the hyena. 9. The fourth chief is more powerful than all the others. 10. The second meal is drier than the first.

EXERCISE 82.

1. Garu wachitatu ali waliwiro wopambana wachiwiri. 2. Mwatenga kodi katundu wachisanu kapena wachinai? 3. Nyali yachitatu iri yowala nditu. 4. Msasa wachisanu ndi chimodzi uli wolimba wopambana ina. 5. Mwapeza kodi ndodo yanga yachinai kapena zinsungwi zachiwiri? 6. Mufuna chiani? chisoti chachimodzi kapena chachiwiri kodi? 7. Diso lachisanu linali la ng'ombe; lachisanu ndi chiwiri linali la mpaka. 8. Tsoka limeneli lachimodzi linamenya iye msanga. 9. Donto lachiwiri liri loipa lopambana lachimodzi. 10. Iye anamwaza ukonde wachi wachinai m'nyanja dzulo.

EXERCISE 83.

1. I shall buy four fowls and beans ; what wilt thou buy ?
 2. We two wish to visit the chief. 3. Go on you, sing heartily the fifth hymn. 4. You in front, why do you delay ?
 5. They and we are going on a journey together. 6. Buy some other fruits for us ; we do not want these, they are putrid. 7. Bring one flower of that tree ; I admire it. 8. Go to search for my hat, you will find it in the house. 9. The love of God is very great ; He will give it to all who believe on Him. 10. Will you send the boy to us or to them ?

EXERCISE 84.

1. Tengani inu ku ine zinkuku zina mawa ; ine ndidzagula izo. 2. Mwana iwe ! itana anyamata amenewa atatu ; uza awo kudza kuno. 3. Inu ndi ife tidzanka pamodzi kwao kwa mfumu. 4. Chotsa zintoichi ; ine sindidzadya izo. 5. Kutu la mwana wamamuna wanga liri lopwetekwa nditu ; muli ampamvu kodi, bambo, kuchiritsa ilo ? 6. Kunama kuli koipa kwambiri ; anyamata inu, nsalani iko. 7. Akazi ali kuti ? awo safuna kuchita manta. 8. Awo anayesa kuturutsa ife kwa mudzi ; koma tinakana ife kuchoka. 9. Wopika watu ali kuti ? iye ndi anzachi wanka kusaka nyama. 10. Mulungu anapanga inu ndi ife.

EXERCISE 85.

1. If the boys do not remain quiet I shall punish them.
 2. When the chief died he had much property ; he divided it among his four children. 3. This morning I saw thee ; but thou didst not see me, because an angle of the house hid me. 4. That story is not true ; we cannot believe it. 5. We three were hungry ; we were without food for two days ; then we begged it from the white man. 6. Our head man told us to return to his village ; he wished to see us. 7. Fear laid hold of them all ; they showed it in their faces. 8. I know the names of those boys ; I wrote them yesterday. 9. A good and righteous man believes in God ; and God will guard him from all harm. 10. There are two parrots at our home ; we bought them from the three strangers, who were passing this morning.

EXERCISE 86.

1. Amai wanga andikonda kwambiri; iye akonda ana achi onse. 2. Mwana wankazi alikulira misozi; munamlanga kodi? 3. Mfumu yatitumiza ife, bambo, kukuutsani inu. 4. Osaka amenewa ni agaru ao wanka kusaka nkango; koma ine sindiganiza kuti awo adzaupa. 5. Ziripo zimbuna ziwiri m'munda mwanga; ndikufunani kuzikwirira izo ni ntaka. 6. Ulikunena bodza; ndikuuza iwe sikulinena anso. 7. Liripo bingu; musalimva kodi? 8. Ankhondo anampa iye; koma ife tinapulumuka. 9. Kupuma kuli kwabwino kwa antu olema; ine ndifuna kukupatsa iko ku inu tsopano. 10. Kamwana kali kodwala; ine ndidzakatumiza iko kwao.

EXERCISE 87.

1. The girl plucked a beautiful flower; and brought it to our house to-day; who has it now? 2. All you come to-morrow; I want to write your names. 3. I myself am unable to run quickly; run, child. 4. You, who have bows and arrows, go to hunt the hyena; he has fled into the forest there. 5. I put a clean cup on the table; what have you done with it? 6. Thou thyself wert here; dost thou think that he stole his companion's goods? 7. The warriors led us all into the village of the head man. 8. The mother has denied herself to buy food for her four children. 9. Let all those who wish work come here. 10. Where is my friend's gun? He himself has it.

EXERCISE 88.

1. Ife tonse tachimwa ndi tachita zoipa. 2. Antu anyanja awiri anapita lero madzulo; inu munanena nawo kodi? 3. Ine ndeka ndidzalemba maina a anyamata amenewa awiri, omwe afuna nchito. 4. Inu mudzitama, chifukwa muli modzi wa akuru a mfumu. 5. Ife, tomwe tinaipenya nsaru, tiganiza kuti iyo iri yabwino ndi yolimba. 6. Mwini wanakarwe wa ana akazi osauka anali ni chikoti chakutwa; iye anawamenya nacho kawiri. 7. Iwe weka wanena kotere; koma mau ako sali anteradi. 8. Inu nonse, nomwe munandimva, mudziwa bwino kuti ine ndinanena nteradi. 9. Iye adzikonda kwambiri. 10. Mfumu inatigwira tonse ndimo inatitumiza kutali m'dziko lina.

EXERCISE 89.

1. My owl broke the chain which bound it, and flew into the wood. 2. Grasp thy hammer firmly, and strike thy nails strongly with it. 3. The sinews of his forearm and of his leg were very strong. 4. We admire his strength; it is very great; he is able to raise thy tall tree. 5. I refuse to eat thy crabs; they are putrid. 6. Every day that cruel master beats his servants with a whip; and they wish to flee. 7. The head man of that village has much property; his storehouses are full of maize and millet. 8. Thou hast let fall thy needle under the table. 9. Thy messenger returned yesterday with very good news. 10. The chief and his head men and his generals and all his soldiers went to make war on another distant chief.

EXERCISE 90.

1. Mwana wanga ali wodwala kwambiri; iye alikufuna kumwalira. 2. Iye anakwata nkazi wachi wachiwiri dzana, namtenga kwao ni kusekera kwambiri. 3. Misala yachi inali yankarwe nditu; iyo inamilimbisa kwambiri. 4. Imodzi ya zintiti zachi yasweka; iye alibe mpamvu kuyendayenda yeka. 5. Anatola iye nsaru yachi natamanga kwao ni mpamvu yachi yonse. 6. Nyamata iwe! pita kutsuka bwino mipika yanga muntsinje. 7. Nkwangwa yanga idaulasa mwendo wanga. 8. Abali anga ndimo anjirako adzafika kuno mawa. 9. Ine ndiyimba zinyimbo za Mulungu zanga kwa ntima, chifukwa ndikonda kumtama Mulungu. 10. Mpawi wachi analandira kukoma kwambiri m'zinyumba za abwenzi achi.

EXERCISE 91.

1. My property is not great; I have put it all in one basket. 2. Carry that leopard to our house; my wife wants its skin. 3. My strong dog has broken his chain in the night-time, and has fled into the wood; two strangers have found him there this morning. 4. Return here to-morrow, and I will lance thy abscess, to expel the matter. 5. My little cat seized and ate one mouse in the night-time; I have found the mouse's head this morning. 6. My three goats have fallen into thy pits; come and help me to pull them out. 7. His attempt will be useless, because his means are

small. 8. My enemies arrived here the day before yesterday in the night-time, and burned one house, and stole my property, and fled quickly. 9. Thy little children obey thee, because thou lovest them. 10. His affliction is very great because of the death of his child. 11. We know thy affliction, and because of it we sympathise much with thee.

EXERCISE 92.

1. Idzani inu kucheza ndine kwatu ; ine ndidzadzitsecula dzitseko dzanga dzonse kukulandirani inu ndi antu anu. 2. Dzimwemwe dzako dzidzali dzadzikuru, ngati umvana ni Mulungu numvera Iye ntawi zonse. 3. Tsopano sautso yanga iri yomweyo, kuti dzino langa lindipweteketsa kwambiri ; chotsa ilo, ndikupempa. 4. Mulungu andipatsira uleri wanga masiku onse ; wopanda Iye ndiribe mpamvu kukala ni moyo. 5. Chotsa kuopa kwako ; ife tiri ni abwenzi ambiri, omwe atikonda, ndimo awo adzakalabe ndife. 6. Kagaru kamene kaua, ngati mlendo aloa m'chitseko chako. 7. Malamba achi ali a chikopa cha nkango. 8. Kamwana kanga kanayesa kupala donto lachi ; koma iko kanalibe mpamvu kuchita chimenecho. 9. Ponya ukonde wako m'madzi akuya ; apo udzagwira zinsomba zambiri. 10. Tiampaka tanga tiri tosewera nditu ; ito tilewa mayeso anga kutigwira.

EXERCISE 93.

1. We sent our servant to tell you these words. 2. Your shepherds were feeding their goats and sheep in the wood yesterday ; at mid-day a leopard leaped upon a large goat, and seized it and killed it. 3. Their fire is burning well ; the sparks of it fly up to the roof. 4. These head men have handsome countenances ; but on their foreheads are spear wounds. 5. I want you to mend my two ships ; their masts are very short. 6. We fight with our spears and with our guns. 7. Your fierce strife is evil ; God does not love contentious people. 8. Bring our horses here ; we shall go to the chief's village. 9. Your streams are dry ; all my carriers are very thirsty. 10. The lake people have arrived at our station to buy our cloth with their rice.

EXERCISE 94.

1. Abandazi atu ndimo anzao awiri analumpa natamanga kusaka anjati ni zintungo zao. 2. Namwali wanu wautenga

ufa wachi kuugulitsa kwa mikanda yatu ndi nsaru yatu. 3. Mkoli watu unakana kolimba kutiuza mau a maliwongo atu. 4. Anyamata inu, tayani zintenga zanu, zomwe mwaziwika pa mitu panu. 5. Chitani bwino ndi kolimba tsopano; moyo wanu udzapita msanga. 6. Wantungo wao anaiponya ntungo yachi yachimodzi, koma sanamlasa fisi; ni ntungo yachi yachiwiri anampa. 7. Mbalame yao iyimba bwino; awo aikonda iyo kwambiri. 8. Mizimu yatu iri yolema ni mau oipa; ndimo ife timva chisoni chifukwa cha zindeu zatu. 9. Tinamva zinkhweza zao, koma tinalibe mpamvu kuwatandiza awo. 10. Tengani mikoli yanu m'nyumba; ndifuna ine kuiwona iyo.

EXERCISE 95.

1. God will forgive us all our sins, if we ask Him from our hearts. 2. I am able to heal your ulcer with my medicine; but come here every day to receive it. 3. The women of the villages brought their pumpkins to our house in the morning; and we bought them. 4. Our wild geese were caught far away, near the great river Zambezi. 5. Twenty boys constructed their fence; it is tall and strong. 6. We are going on our journey to your chief's village; we want to visit him. 7. I have observed their love; I think that it is very great. 8. Our dear little dog is very playful. 9. Buy these bananas; the taste of them is sweet. 10. See those large hawks; their claws are sharp; they are able to kill a fowl with one stroke.

EXERCISE 96.

1. Ife tinatumiza ching'oma chatu ku abwenzi atu; awo anachipempa, chifukwa anafuna kubvina lero madzulo. 2. Alendo anai anagulitsa dzirazi dzao ndi zinyemba zao kwa malipande atatu a nsaru. 3. Inu mwanka maulendo anu awiri kwao kwa mfumu yatu msanga nditu chaka cha lero. 4. Kuopa kwatu kuli komweko, kuti maliwongo atu adapeza ni kuchotsa akazi, omwe ife tawasia kwatu. 5. Timva ife chisoni chachikuru nawo; sautso yao iri yeikuru ndi yansangu nditu. 6. Tiampaka tanu tidamwaza dzintu dzanu. 7. Anyamata anga awiri, wopika ndimo mbusa, waswa chipande chao. 8. Patsani pala lanu ku kamwana kanu; iko kadzalidya kosekera. 9.

Kuganiza kwatu kunali komweko, kunka ulendo watu dzulo kucheza ni tiana tatu; koma sitinanka ife. 10. Kuyesa kwanu kwa kuta ulendo wanu kunali kwachabe.

EXERCISE 97.

1. Those fountains which we found on the plain yesterday were very refreshing; we were glad to drink their water. 2. This pot of yours has several cracks; go home and bring me another. 3. We have nothing to pay these men with; we want to buy those beads and these twenty fathoms of calico. 4. Five boys have gone with their guns to hunt those baboons and those other monkeys which we hear crying in the forest during the night. 5. Do you see that tall heap of stones? every day travellers passing take up these stones lying by the wayside, and throw them upon that heap. 6. Those frogs dwelling in the marsh annoy us very much with their croaking. 7. God has sent those calamities upon us that we may repent of our sins. 8. This deceiver said that he was suffering from a deadly disease; he lied, because he wished to receive food and calico. 9. Those two gardens produced good maize last year. 10. That fisherman told us that he himself caught some large fish this morning.

EXERCISE 98.

1. Akalulu adya aturuka kwa mauna ao usiku, ndimo adzimwaza dzobala dzabwino dzopambana dzonse dza minda yatu. 2. Mikono inai ii ya nsaru siinamkwanira iye; anafuna isanu ndi inai. 3. Kulira kwa mvu waukali uya kunawaopsa akazi ndi ana kwatu. 4. Miezi inai imeneyo yapita msanga nditu; mwa iyo ife tapenya zintu zatsopano zambiri. 5. Ndaturutza ine opempa oipa awa kwa nyumba ya anyamata kawiri lero. 6. Ngati inu, ana akazi, mufuna kugula chakudya chatsopano, idyani mpunga uwo ndi mitedza iyo lero madzulo. 7. Akupunzira aja, omwe afuna kumseketsa mpunzitsi wao, adzali achangu m'kupunzira mapunziro ao. 8. Miulu ii ya madzombe iri yeikuru nditu, nidzachimwaza chimanga chanu chonse. 9. Njobvu amene anatumanga ni mpamvu yachi yonse; anaswa mitengo yankalango yambiri napa antu awiri. 10. Mtu uwu uli wolimba kwambiri; uo uli mtu wa njati.

EXERCISE 99.

1. A stranger arrived at our house the day before yesterday ; he brought that ox and those three sheep ; I bought them all for white cloth. 2. While I was working in the wood, I fell and cut off this finger of mine. 3. This fisherman has given me these fish hooks ; he thinks that I shall catch some good fish in the lake to-day. 4. Who has shut those gates ? Long ago I ordered you boys to open them in the morning, and not to shut them again the whole day. 5. We have brought our merchandise, sir, those goats and those beans, and we are wishing to buy those long brass wires of yours. 6. These new ropes, which bound that large load of medicines, were very strong. 7. That fist of thine is able to knock down an ox. 8. This great grief gnaws my heart ; I am like to die with it. 9. This strong wind will blow over many trees, and these rains will make our maize grow quickly. 10. That great chief had a very large country.

EXERCISE 100.

1. Zinkuku izo ziri zazing'ono ndi zachabe ; chotsani izo ; koma ndidzakupatsirani ntengo woutali kwa dzirazi dzadzikuru idzo. 2. Choloa cholemera chimenechi chiri cha mpwachi wa atate wanga ; iye anachilandira kwa bwenzi lachi, lomwe linamwalira chaka cha dzulo. 3. Anyanja onse aopa zimfiti zimenezi ; koma izo ziribe mpamvu kutichitira ife zabwino kapena zoipa. 4. Chitolo icho chidaloa m'diso langa ; ndimo icho chirikundibvuta kwambiri. 5. Kuni izi ziri zochepa ; anyamata anai anke munkalango kutenga zina. 6. Chikopa chidya chinali cha nialugwi wankuru ndi waukali, yemwe mzungu anampa ni mfuti yachi yanjobvu. 7. Ine ndinaidula ndodo yokongola imenei kwa ntengo woutali wopambana yonse muntengo. 8. Nchito yanu ya lero iri yomweyo, kuta zimpasa zinai zimenezo. 9. Dzintu dzabwino dzopambana dzonse dza minda ya abwenzi atu dziri zinyemba izi, chimanga ichi ndimo dzirazi idzo. 10. Dzobala dzanu dzidya dziri dzakupsa tsopano kodi ?

EXERCISE 101.

1. Look at that small butterfly ; it is flying at present in our garden ; it is wishing to alight on all these flowers, and

to sip their juice. 2. This dust annoys us very much ; it is entering our eyes, our mouth, and our nostrils. 3. This medicine will heal thy chest disease, if thou wilt return here every day to receive it. 4. This little pot cooks porridge enough for five girls. 5. That anger of thine is not pleasant, and is sinful in the sight of God. 6. I want some of those little trees which grow far away in the forest ; with them the boys make good straight sticks. 7. In that place you will find much running water. 8. Who made that eye, that ear, those hands and feet ? God made them all. 9. That poor man has suffered much cruel mutilation ; his enemies have done it. 10. Bring that fresh paint ; we shall begin to-day to paint our new house with it.

EXERCISE 102.

1. Tiakazi timeneti tiri tachangu nditu ; awo anagwira nchito m'minda yao tsiku lonse la dzulo. 2. Kupfula kwao kumeneko kudzabvuta antu onse antendere pafupi patu. 3. Ngati ana anu akadza kukalabe kwatu, ife tidzaachotsa mansanza adya ni kuwamveka awo ni nsaru yoyera yabwino. 4. Lipande ili la mrenso liri la ntengo womwewo wa malipande awiri amenewa ndi nusu uneneu wa nsaru yofira. 5. Ngati mukakwera kapiri iko, mukalipenya dziko lonse la mfumu imenei. 6. Kunama kumene sikuli kosekera pa maso pa atate wanu ndi amai wanu. 7. Tolani inu timiala tonse tidya, tomwe tirikugona m'kantsinje kameneko, ndi tengani ito kuno lero madzulo. 8. Gulu lalikuru lidya la zing'ombe linali la bwenzi langa lokondwa. 9. Maenje amenewa ali otsekerezwa kwambiri ; ana ambiri sadagwa kodi mwa awo ? 10. Tsisi ilo linali la mwana wanga wakufa.

EXERCISE 103.

1. Our carriers, who set out the day before yesterday to go a journey of five days, have returned to-day ; they have said that, near a high hill, they reached a very deep river, which they were not able to cross. 2. We, who believe in God, know that He watches, and guards, and blesses us all ; without Him no man remains alive. 3. The white ants, which you hear now, annoy us very much ; they climb all the posts which are in the house and in the verandah, and

destroy cloth and books and mats. 4. The door which we have is insufficient for its doorway; go, boys, to saw boards; we shall make another door. 5. This morning I was walking in the wood, and I met with the very same lions which growled near our house in the night-time. 6. What did you, who hunted game to-day, kill? 7. What is the name of the stranger who passed among the villages? 8. This very day, let twenty workmen go quickly to the plain which is near that lofty hill, to bring loads of bamboos. 9. What do these lake people want? They have come, sir, to buy beads and cloth with their merchandise; but they wish also the same medicine as you gave them long ago. 10. Who brought that heavy load of salt? I myself, sir.

EXERCISE 104.

1. Matabwa, omwe ochita awiri amenewa waachekeka, ali olungama nditu. 2. Tiana, tomwe tinakalabe kwao usiku uno, tinamvera atate wao, yemwe anatiuza ito kuchita kotere. 3. Ndani anakutumizani ni zinkuku zitatu zimenezi? mufuna chiani kwa izo? 4. Ankhondo, omwe anaiocha nyumba kwanu, anali ani? 5. Lero ndinapeza ine munkalango mafupa anjobvu omwewo, amene inu munaapenya muno dzana. 6. Kukonda, komwe Mulungu ali nako kwa antu achi, kuli kwakukuru kopambana kukonda kwa atate kapena kwa amai. 7. Kagaru komweko, kamene munakatenga kwanu ndi inu chaka cha dzulo, kali tsopano garu wankuru ndi wolimba. 8. Antu amapiri atatu anaba chiani kwa nyumba yanu? 9. Usiku uno ndikufunani kuibweza ng'oma, yomwe ndinaipatsa ku inu mwezi wa dzulo. 10. Mudzatenga ndinu zintu ziani pa ulendo?

EXERCISE 105.

1. My friend went with his boys to hunt game; he saw a large herd of buffaloes, and killed one with his gun; all the rest fled into the wood and escaped. 2. Some streams have little water at their sources; the river Shire, which flows out of a large lake, has much water. 3. Some strangers have arrived at our village this morning; they have brought some heavy elephant tusks and some skins; I will buy all their merchandise with cloth and brass wire and knives. 4. What kind of fish do you catch in this lake? We catch all

sorts, small and great, good and useless. 5. How many children has your younger brother? My younger brother has no child, but my older brother has four daughters and one son; all his children dwell in our village. 6. At the home of our friend there are two skins, the skin of a leopard and the skin of a lion; which of the two do you wish to receive? 7. The whole world here below belongs to God; He made it at the beginning, and He is able to destroy it suddenly; therefore let us all praise and obey Him every day. 8. Which yam is ripest of all? we are wishing to find one for our dinner. 9. All lying is evil in the eyes of good men. 10. Some little children came to our village yesterday morning; they brought two little dogs, which barked much.

EXERCISE 106.

1. Abali atu onse wadza kucheza ndife ndimo kulilira ndife atate watu wakufa; ndimo ambiri ena amva chisoni ndife. 2. Zirombo zina zinagwa m'zimbuna pafupi patu ndimo mkuru watu anazipa zonse. 3. Akatundu onse, omwe munaatenga kwa ntengo lero, anali ochepa; mawa ndikufunani inu kutenga zinsungwi zina, koma musachedwa. 4. Anyamata ndi ana akazi angati alikupunzira kuwerenga kwanu? alipo mazana awiri; onse adziwa kuyimba nyimbo zina; ndimo ena adziwa kuwerenga mau a Mulungu. 5. Mipando yonse, yomwe muipenya m'nyumba, inapangidwa ni ife toka. 6. Zinkalango zina za dziko limeneli ziri zotitimizana kwambiri, monga kuti musangolipenya dzua pakati pa izo. 7. Tsiku lonse la lero ife tagwira nchito m'munda mwatu; tadula mitengo yeitali ina ni kuiocha. 8. Muli ni zimbuzi zonenepa zina tsopano kodi? ine ndifuna kugula zonse, zomwe ndidziwa kuzipeza. 9. Tiagaru ndi tiampaka tonse tirikusewera koseka pafupi pa nyumba. 10. Mayeso onse, omwe bwenzi langa linaapanga, auli achabe.

EXERCISE 107.

1. Do you every day taste the fresh goat's milk which the girls bring to our house when they come in the morning? 2. We are now on the point of crossing this large stream; but two or three of my boys are afraid. 3. When tired and weak travellers arrive at the home of our friends, my dear friend brings them water to drink, and gives them his

food. 4. You children, why are you not obeying your fathers and your mothers? you act wickedly indeed, if you refuse to obey them and to love them. 5. Sometimes we read in our books that even female wild beasts die for their young ones. 6. Are not those four boys boasting much, because they are the chief's warriors? 7. We are walking in our garden, to seek for tomatoes and yams and other ripe fruits. 8. Does not the wisdom of this man give you pleasure? I am glad indeed to find such a wise man here. 9. In the wood two lions are fighting because of a dead animal. 10. Many beautiful flowers surround the whole of our house; we like to see them there in the morning and at mid-day and in the afternoon.

EXERCISE 108.

1. Musakala pansi pa mpando udyā bwanje? muli olema ndi odwala nditu. 2. Ife tikalabe m'nyumba yatu tsiku lonse chifukwa cha zimpepo, zomwe zirikuzizira tsopano. 3. Ndidza ine kupempha ena a mankwala anu; awo andigonetsa tulo bwino usiku. 4. Kagaru katu sikaua pa abwenzi achi, koma kaua kwankarwe pa alendo ndi kafuna kuwaluma. 5. Pamene musanka zintu zabwino pa malo pa zoipa, ntima wanu susekera kodi? 6. Ife titoyala mudzi; tilindira mfumu ya dziko latu; iye alikucheza ni antu achi lero. 7. Awo ayesayesa ni mpamvu yao yonse kuyambuka ntsinje; koma madzi ali olimba ndi akuya nditu. 8. Zinyumba za mudzi umeneu zirikugwa masiku onse; izo ziri zakali ndi zachabe. 9. Ntawi zambiri ife tikomana ni mpwanu pa njira; iye asekerā kutipenya ndi kunena ndife. 10. Usafuna kodi kubwera kwanu lero madzulo? atate wako ndi abali ako akulindira.

EXERCISE 109.

1. On that spot many high mountains were visible; and there we and our companions saw Chirobwe and Dedza and other mountains. 2. All our little children were clapping their hands on hearing these songs. 3. Have you not married some people in this country? Yes, I have married four young men and four women. 4. Has the ulcer on your leg become whole? Yes, but my older brother and my other relations at home have ulcers on the leg and arm and head; I beg of you, sir, to come to our village to heal them all. 5. A red

ant bit me, but I killed it at once. 6. Many guinea fowls have come here this rainy season; they have built their nests in the wood near to my home; my boys have shot at some with my gun. 7. Are not these mounds falling down? Yes, and I have commanded four men to bring the clay from them to our station. 8. You men, why were you afflicting your wives on the road with heavy burdens, but you yourselves were not carrying even one basket? 9. Have we not visited your chief every year? have we not given him cloth and beads and knives? and the chief has remained our good friend. 10. Their great attempt has delighted us all, and we have prayed God to guard them.

EXERCISE 110.

1. Pa ulendo patu pa mwezi wa dzulo ife tinamanga misasa ina pafupi pa nyanja, ndimo tinagona tulo apo usiku umodzi. 2. Limodzi la mafupa a muntu uyu lasweka ni kugwa kwachi pa miala. 3. Simunalikuwiritsa madzi kodi, pamene ine ndinaloa m'chipinda chanu? Iai, bambo, ine ndinalikupika madzira atatu kapena anai. 4. Zinkuku zatu zaikira madzira angati lero? izo zaikira kumi. 5. Walembere iwe kodi maina a amamuna ndi akazi onse, omwe afuna kugwira nehito? etu, bambo, ndimo ndauza awo kubwera mawa mbanda kucha. 6. Mikango idya, yomwe tinaimva ife yakubuma patali, inalikusaka anjati. 7. Malonjezano a Mulungu adati, kuti Iye apulumutsa onse, omwe amvana ni Mwana Wachi. 8. Kulipira kwa ochita sikwawakwanira awo kodi? 9. Mvula ya dzulo yadzaza ntsinje ni madzi; ndimo awo atofuna kuchotsa ulalo watu. 10. Ine ndagulitsa malonda ambiri lero mamawa; koma m'mitanga yanga zitsala zinyemba zanga ndi zinkuku ziwiri.

EXERCISE 111.

1. I will run quickly with all my might to tell the chief and his head man, that you, two white men, will arrive at their village in the morning to visit them. 2. Thou wilt choke, if thou shouldst try to swallow that flesh, without dividing it. 3. The works of men will make known their goodness or their wickedness; often their words will hide the true thoughts of their heart. 4. When we return we shall share with you all the skins of the game and of the

wild beasts, which we have killed with our guns and spears. 5. When the hawks shall pursue these small birds which you see flying in the air, they shall not escape alive. 6. We shall dip this soiled hat in the water of the stream, and it will come out clean. 7. These madmen are like to destroy themselves by their folly; they are on the point of making war on the most powerful chief of this country. 8. You will deceive yourselves if you should suppose that there are many gods; there is no other but God Himself, who made all men and all things. 9. Will not all these streamlets become dry in the cold season? Yes; but the whole year we shall find plenty of water in the stream that flows near our house. 10. If the lake boys will go a journey with our loads, they will assemble to-morrow; they will take with them their food, and will build for themselves booths on the plain.

EXERCISE 112.

1. Ochita adya adzafolera tsopano nyumba ya ana akazi, ndimo akazi onse adzatenga maudzu, omwe ndidzaagula ine ni mikanda kapena nchere. 2. Ngati mukabwera kuno masiku onse, ndikakupunzitsani inu kuwerenga mau a Mulungu, ndimo mukapeza maneno anzeru ndi oyera ambiri menemo. 3. Abwenzi atu akali sadzatiwala ife kodi, pamene awo anka kutali? Ea, awo sadzakuiwalani, koma adzakonda inu ntawi zonse. 4. Antu amapiri atosintana malonda ao; ndikagula ine kantu kodi kwa inu, bambo? 5. Ntawi anyani akamva kuua kwa agaru atu, awo adzatawa msanga ni kubisala pa mitengo. 6. Dzinja lafika, ndimo tsopano mudzaocha nonse maudzu ouma pafupi pa midzi yanu, ndimo mudzalima munda yanu; koma, ngati mukafuna Mulungu kudalitsa inu, musakagwira nchito pa tsiku Lachi loyera. 7. Kukonda kwa ana anu kudzasangalatsa inu kwambiri pakati pa masautso anu onse. 8. Mwana iwe, tola kansaru kamene; iko kadzamveka mpwako. 9. Tengani misomali idya; iyo siidzamanga tabwa limeneli kolimba kodi? 10. Lua, lomwe mulipenya apo, lidzali lalitali nditu ndi lokongola nditu.

EXERCISE 113.

1. The chief and his head men are sending messengers to call their warriors, that they may go to make war on their

powerful enemies. 2. If these savage beasts of prey should meet us on the way, we should be like to die with fear. 3. Our friend may visit you to-day, but he is unable to remain at your village the whole night. 4. Shut the door, that it may drive out the cold wind. 5. My cousin would have restored all your calico, but he did not find it in its place. 6. We should have returned to our home the day before yesterday, but we met with our dear friend, and remained with him two days. 7. You boys, put out the goats and sheep, that they may feed in the wood ; but take good care that a leopard or a hyena may not seize them. 8. If thou shouldst have come here every day to receive medicine, thy ulcer would have been healed long ago. 9. We shall speak to the people of this country, that all, men and women, great and small, old people and children, may assemble together on the Day of Rest to hear the Word of God. 10. That flower may remain alive, if thou shouldest look well after it and water it.

EXERCISE 114.

1. Ine ndirikulemberra maina a antu makumi awiri, kuti awo anke munkalango natenge mitengo ndi zinsungwi. 2. Mulungu analidalitsa tsiku la kupuma nauza, kuti ana Achi onse a Dziko limeneli angopumula kwa zinchito zao tsiku lomwe. 3. Nkango sunangopulumuka, ngati osaka anan-godziwa kupeza pobisala pachi mamawa. 4. Ife sitingopeza kodi bwenzi lanu kwao ni kuyendayenda kwatu usiku wonse ? 5. Mungagwira zinsomba zazing'ono zina ni manja anu, koma chiri chabwino chopambana nditu kuyesa kuzigwira ni koka. 6. Zinkuku zingomva njala, ngati musangoziturutsa izo kwa nyumba yao. 7. Ndifuna inu nonse kuchita kotere, kuti abali anu ndi anzanu ayang'anire ulere wanu ndi ubwino wanu. 8. Mfumu ingotilandira kwantima kodi, ngati tingo-cheza naye ? 9. Ngati bwenzi lanu linangochita kotere, tupi lachi silinangotupa. 10. Tiagaru timeneti tifuna chakudya, kuti ito sitife.

EXERCISE 115.

1. Go thou and call thy younger brother ; I have told all the boys to begin now to learn letters. 2. Pluck that little flower and bring it to our house, I want to observe it carefully. 3. Those who would please God, must act uprightly,

and must love His only Son, Jesus Christ. 4. Let our cattle go down to the stream to drink water. 5. Come back, my child, that I may behold thee with my eyes. 6. Do not rest here ; let us all go on a little ; because now we are near to a place where we shall find good flowing water. 7. Let not this great sorrow break thy heart ; thou hast other dear friends ; let them comfort thee, and give thee pleasure. 8. Let your light shine in the sight of men, so you will glorify God. 9. Listen to me, ye who stay in the villages, I am declaring peace ; my words are true indeed. 10. Let the chief remember that we white men are wishing with the whole heart to heal the diseases of his people.

EXERCISE 116.

1. Pulumukani tsopano ; chifukwa ngati maliwongo anu akakugwirani pano, awo akakupani inu nditu. 2. Ipa zinkuku ziwiri kapena zitatu lero mamawa ; abwenzi awiri alinkudza kudya ndife madzulo. 3. Mulibe muntu aganize kuti iye akanachita chintu chimenechi ; ife tonse tingansala zintu zoipa. 4. Ine ndinke ni inu awiri munkalango ; ndidzakutandizani kusaka anjobvu kapena anjati. 5. Kagaru kosauka kameneka kapulumuke ; iko kanaba chakudya chanu, chifukwa kanalikumva njala yambiri. 6. Akazi inu, musamata koma la nyumba yanga kotere ; dote lingogwa pansi msanga. 7. Musadzitama kwambiri chifukwa cha nzeru yanu ; pa maso pa Mulungu tonse tiri topusa. 8. Tseka chitseko msanga ; chirombo chitolowa m'munda mwatu. 9. Kukonda kwanu kudzisonyeze m'zinchito zanu ndi m'mau anu. 10. Tiana tipenye kuti mufuna ito kusekera.

EXERCISE 117.

1. When he makes war, our chief collects a large company of soldiers, and leads them far away against his enemies. 2. While they ran, these two baboons stumbled, so that a leopard pursuing them caught them. 3. The wandering of my sheep came to an end with their returning into the fold yesterday. 4. A rat, by its gnawing, has destroyed this smooth board. 5. We saw a great bird flying above the lake ; sometimes it was diving into the water, seeking to catch fish. 6. In the midst of our friends' rejoicing, a grievous and sudden affliction fell upon them. 7. If you

girls will go a little into the wood, you will find good fire-wood lying by the roadside. 8. A flash of lightning, illuminating all the villages near to our home, was seen to-night. 9. When I arrive at your village I shall build another house, and remain in it. 10. The chief, who desires peace and righteousness, is a father of all his people.

EXERCISE 118.

1. Pa kuturuka pako kumbukila kutseka chitseko, ndimo usachedwa, koma bwera msanga. 2. Kwao kwa abwenzi anga alipo akazi ena, akuluka zimpasa tsiku lonse. 3. Mupenya kodi amuna akalamba amenewa, akupota toinji ndi akuomba nsaru? 4. Pakati pa kubuma pao mikango itatu inayamba kulumpa pa gulu la anjati. 5. Kunyoza anzanu sikuli kwabwino pa maso pa Mulungu kapena pa antu abwino. 6. Ndinasia ine njiranga, alongo anga awiri, ndi nsuani wanga, onse akulima m'munda mwatu. 7. Osaka amenewa anai, omwe anachoka dzana, anagwira m'zimbuna zao ni kupa anialugwi anai. 8. Njoka inaluma kamwana, kakugona tulo pa mpasa, koma iko sikanamwalira. 9. Pa kuuka pachi mamawa iye anapempera Mulungu kumsungira tsiku lonse ndimo kuzikululukira zakwaipa zachi. 10. Chiri chintu chosekera kuziyang'anira zinyenyezi zonse, zakuwala usiku.

EXERCISE 119.

1. The boys and girls are taught by us to read, to write, and to sing songs. 2. Your friends were not expelled; they themselves departed to go home. 3. The village of the head man was filled with people who came to drink mwavi. 4. Was not your house burned by your enemies in the night-time? 5. Their maize has been already sown; but they have not sown their other seeds. 6. His left hand has been broken by his falling into a deep pit; one of his ribs has been broken also. 7. The names of the workmen will be called by the white man every morning when they begin work. 8. If the rains should continue so (such), all the streams would be filled with water, and overflow their banks. 9. These kittens were brought from Blantyre when we returned. 10. Their vain attempt has been despised by us all.

EXERCISE 120.

1. Anyani atatu anapedwa ni nialugwi mwa mitengo yeitali idya. 2. Minda ya antu amapiri ilimidwa ni akapolo ao; awo oka akonda kuchita chabe kapena kugwira nkondo. 3. Miulu ii yamangidwa ni ziswe; dote la iyo liri lolimba nditu. 4. Zimpasa zatu zinapangidwa kwa ife ni akazi ena, akukala m'mudzi mwakutali. 5. Dzisa idzi dzalandwa ni anyamata ankarwe ena. 6. Chimanga chonse cha nkazi uyu chidzagulidwa msanga; antu ambiri alikumva njala tsopano. 7. Dzenje lakuya lakumbidwa pafupi panu; chenjerani sikugwa mwa ilo. 8. Chinga lakuzunguniza nyumba yatu linagwetsedwa usiku ni zirombo zina. 9. Tiana sitinango-pezedwa, ngati garu sinangotsata ito. 10. Kudzitama kwa mkuru kunachepetswa ni sautso imenei.

EXERCISE 121.

1. Where is my hat lying? Already I have searched for it in every place of the house; search you for it now. 2. I called once, my older brother called twice, and my sister called three times, but no man heard us there. 3. Far off in the forest a large dead tree is lying on the ground; there we saw it when we passed. 4. Why has not the girl sewn all her calico? I have often told her that by her acting thus she would not receive a gift. 5. My relations arrived yesterday and the day before yesterday; the head man with his people comes to-day; to-morrow and the day after to-morrow I am expecting my five friends. 6. When did that affliction fall upon you? It struck us suddenly; perhaps it will work for us patience. 7. How often do you hoe in your garden? At present we hoe in it every day. 8. In the evening wild animals begin to cry near our house, and do not cease the whole night; but in the morning they have gone. 9. Our friend is waiting for us outside; he is wishing to speak to us; let us go quickly outside to hear his words. 10. Have you put the goats and sheep into their fold? Yes, sir, I have done so long ago.

EXERCISE 122.

1. Tumizani tiana tanu kuno m'nyumba yanga; ndid-zasekera kwambiri kutipenya ito lero madzulo. 2. Mudziwa

kodi kundisonyeza njira, yomwe idzanditsogoza msanga kwao kwa mfumu? kaya, bambo; koma njiranga kapena akaisonya. 3. Mbanda kucha onse asonkane pamodzi kwatu; pomwe onse amuke tsopano lino kunka muntengo kwa zinsungwi ndi ruzi. 4. Pompano simudzapeza zinjoka zam-biri; munkalango ziripo zambirim-biri. 5. Musayesa kuchita zintu zotere m'kutseri; musaopa kuchita poyera. 6. Awo adzapfula kwachabe; chifukwa anza onse ali patali, ndimo mulibe muntu ali pafupi. 7. Palasani kolimba ndi bwino; ine ndidzakulipirani kosekera pa kufika panu ku doko. 8. Monga inu muwachitira ena pansi pano, kotere Mulungu adzakuchitirani inu. 9. Usiku uno mwezi udzali woukuru; ife tidzamuka kunka ulendo watu madzulo ni kuyendayenda usiku wonse; kapena tidzafika ku Gowa mbanda kucha. 10. Pa malo paja mafumu awiri anamenyana kwankarwe pamodzi tsiku lonse.

EXERCISE 123.

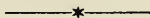
1. That woman is carrying her little child in a basket on her head; but the child is not afraid. 2. Among all these boys do you not see their teacher? he is clothed in good calico, and he is holding the book of names in his right hand. 3. In the middle of the village we shall find many women and children; some are engaged in work, but others are doing nothing. 4. The mounds which white ants build in our country are very large; on the top of one of them a man appears small. 5. When white men are going on a journey in this country, often they walk in front of their carriers; they go also without a load because of (the heat of) the sun. 6. We also shall hunt game with our guns; wherefore, you boys, bring guns on your shoulders or in your hands. 7. Opposite our house there is a lofty mountain with the name Chirobwe; but between flows the river Livlezi. 8. Outside of the tent our carriers are sleeping; in front of us a lion is growling, and behind us there is the road which we wish to go to-morrow. 9. If you should hear the voice of my servant in the morning you will know that we are on the point of departing to go on our journey. 10. He said that he returned on our account, and that he would assist us against our enemies.

EXERCISE 124.

1. Pakati pa maneno pachi ife tinamva pokoso lalikuru lakuturuka kwa nkalango; tsopano lino iye anareka, ndimo ife tonse tinachoka kwa mudzi. 2. Anadza iye kodi wopanda kutenga mlongo wachi ndi bwenzi lachi? etu, bambo, koma iye anasia awo pafupi panu. 3. Chifukwa cha zing'ombe zachi iye analibe mpamvu kucheza ndife; chifukwa chimenechi ife tinanka kucheza naye. 4. Ngati inu nonse mukanka munkalango, mukapeza zimbuzi zakubisala pansi pa ntengo woukuru. 5. Pa malo pa maungu awiri mwana wankazi anatenga dzirazi dzina ndi ntanga wa zinyemba. 6. Njoka siinamluma mwana, chifukwa kuti atate anaipa ni ntungo yachi. 7. Kasu lopanda mpini liri lachabe; koma sichiri chintu cholemera kupanga mpini. 8. Pambuyu panga anadza wopika wanga, wakunyamula mfuti yanga; mbali mwanga linayendayenda bwenzi langa, lakunena ndine. 9. Pandunji pa chitseko chidya mudzapeza mitanga yeing'ono itatu ya ufa. 10. Ngati mungopunzira kuwerenga kapena kulembera kapena kulankula Chinyanja ni kuwerenga buku laling'ono limeneli, ine ndidzasekera nditu.

VOCABULARY OF WORDS
USED IN THE FOREGOING LESSONS.

VOCABULARY OF WORDS.



In this list of words the substantives are distinguished by having the class number (1, 2, 3, &c.) put after them. The form of the adjectives given is the plural of Class 1, because this is just the root with the connecting vowel prefixed. The verbs are known by the prefix **ku** of the infinitive. Adverbs, prepositions, and conjunctions not given, will be found in the lists of these in the grammar. Only some of the particles of time, modality, &c., are given.

A.

Abwambi ; broad.

Abwino ; good.

Achabe ; good for nothing, useless.

Achangu ; diligent, active, nimble.

Achi ; his, her, its.

Achifua ; of *or* belonging to the chest.

Achimodzi ; first.

Achimwemwe ; joyful.

Achinai ; fourth.

Achinyengo ; deceitful.

Achisanu ; fifth.

Achitatu ; third.

Adazi ; bald.

Adongo ; neat, pretty.

Adzimbiri ; rusty.

Akalamba *and* okalamba ; old, aged.

Akali ; old.

Akate ; leprous.

Ako ; thy, thine.

Akucha ; ripe.

Akuda ; black.

Akufa ; dead.

Akumpoto ; northern.

Akumvera ; obedient.

Akunama ; lying, untruthful.

Akupa ; deadly, poisonous.

Akupsa ; ripe (of fruit).

Akusekera ; joyful, glad, rejoicing.

Akuta ; perfect, complete.

Akutali ; distant.

Akutwa ; sharp.

Akuwala ; brilliant, shining.

Akuya ; deep.

Akwaipa ; sinful.

Aliwiro ; swift, speedy.

Aludzu ; thirsty.

Amabodza ; lying, untruthful.

Amai (wa *and* a), 1 ; mother.

Amamuna ; male.

- Amanja ; right (of hand, &c.).
 Amanyazi ; ashamed, shy.
 Amanzere ; left (of foot, &c.).
 Amapiri ; of *or* belonging to mountains.
 Ambiri ; much, many.
 Aminga ; thorny.
 Amisala ; mad.
 Amoyo ; alive.
 Ampamvu ; powerful, able.
 Ampulupulu ; sinful.
 Amvanu ; faithful, believing.
 Anai ; four.
 Anchenga ; sandy.
 Anchere ; of salt, salt.
 Andeu ; contentious.
 Anfupi ; short.
 Anga ; my, mine.
 Angati ? how much *or* many ?
 Ang'ono ; small, little.
 Anjala ; hungry.
 Anje ? inter. pron. ; what kind of ?
 Ankarwe ; cruel, angry.
 Ankazi ; female.
 Ankuru, akuru ; great, large.
 Ansangu ; quick, sudden.
 Anso, adv. and conj. ; again, also.
 Ansoni, achisoni ; sorrowful.
 Antali, atali ; tall, high, long, big (of price).
 Antendere ; peaceful.
 Antengo ; wooden, of wood, of a wood.
 Anteradi ; truthful, true.
 Anu ; your, yours.
 Anyanja ; of, belonging to a lake.
 Anzeru ; wise.
 Anzimu ; spiritual.
- Ao ; their, theirs.
 Apa, apo, adv. ; there.
 Apatsogolo, adj. ; before, in front.
 Asanu ; five.
 Atate (wa *and* a), 1 ; father.
 Atatu ; three.
 Kuatsa ; to set fire to, kindle.
 Atsopano ; of the present time, new.
 Atu ; our.
 Aufulu ; free, liberal.
 Aukali ; wild, fierce.
 Aulemu ; honourable.
 Aulere ; generous.
 Aulesi ; lazy.
 Awiri ; two.
 Awo ; those, they, them.
- B**
- Kuba ; to steal.
 Baka (la), 5 ; duck.
 Bala (la), 5 ; wound.
 Kubala ; to bear, give birth to, produce.
 Bambo ; sir (in address).
 Bandazi, 1 ; servant.
 Barasuku, 1 ; bottle.
 —be, a particle added to ordinary verbs, denoting continued action.
 —be, a particle added to verb, Kuli, to be, and meaning, devoid of.
 Bendera, 3 ; banner.
 Bingu (la), 5 ; thunder.
 Bira, zimkira, 3 ; rock-rabbit, coney.
 Kubira, v.i. ; to plunge or dive.

Kubiza, v. tr.; to plunge in.
 Kubisa, v. tr.; to hide, conceal.
 Kubisala, v. i.; to hide oneself.
 Bodza (la), 5; lie, falsehood.
 Kubola; to bore, penetrate.
 Kubukitsa; to publish, make known.
 Buku (la), 5; book.
 Kubuma; to growl, croak.
 Kubuma, 6; growling.
 Buru, 1; ass.
 Butu (la), mautu, 5; maiden, girl.
 Kubvala; to clothe, dress oneself.
 Kubveka, kumveka; to clothe or dress another.
 Kubvina; to dance.
 Kubvomera; to confess.
 Kubvuta; to vex, annoy.
 Bwanje? adv.; why?
 Bwenzi (la), abwenzi, 5 and 1; friend.
 Kubwera, v. i.; to return.
 Kubweza, v. tr.; to return, restore.
 Bwino, adv.; well.

Ch.

Kucha; to pluck, cull.
 Chabe, pron.; nothing.
 Chaka, dzaka, 4; year.
 Chaka cha lero; this year.
 Chaka cha dzulo; last year.
 Chaka cha mawa; next year.
 Chakudya, 4; food.
 Chakwaipa, 4; sin.
 Chala, 4; finger.
 Kuchedwa; to delay, linger.

Kucheka; to cut, saw.
 Kuchepa; to be insufficient.
 Kuchepetsa; to lessen.
 Kucheza ni; to visit.
 Chiani? inter. pron.; what?
 Chibo, dzibo, 4; rent, hole.
 Chibvundikilo, 4; covering, lid.
 Chifua, 4; chest (of body).
 Chifukwa, 4; reason, cause.
 Chifukwa or chifukwa kuti, conj.; because.
 Chifukwa cha, prep.; because of, on account of.
 Chifukwa chotere, conj.; therefore.
 Chigaru, 4; a big dog.
 Chikabado, 4; claw, talon.
 Chiko, ziko, 4; cup.
 Chikopa, dzikopa, 4; hide, skin, leather, shield.
 Chikope, 4; eyelid.
 Chikoti, 4; whip, lash.
 Chikwati, 1; bride.
 Chimanga, dzimanga, 4; maize, Indian corn.
 Chimfumu, 4; great chief.
 Kuchimwa; to err, sin, do wrong.
 Chimwecho, adv.; in this manner, so.
 Chimwemwe, 4; joy, gladness.
 Chinanazi, 4; pine-apple.
 Chindu (la), 5; roof, thatch.
 Ching'oma, 4; big drum.
 Chingwe, zingwe, 4; rope.
 Chinkwe, dzinkwe, 4; parrot.
 Chintu, zintu, 4; thing.
 Chintu, dzintu, 4; grain.
 Chinyengo, 4; deceit, deceitfulness.

Chipande, 4 ; spoon, ladle.
 Chipata, 4 ; gate.
 Chiye, 4 ; lobe (of ear).
 Chipinda, 4 ; room, chamber.
 Chipiri, dzipiri, 4 ; puff-adder.
 Chiporoporo, 4 ; bullet.
 Chipote, 4 ; necklace.
 Chipululu, 4 ; desert, wilderness.
 Chipwere, 4 ; cage, coop.
 Kuchira, v. i. ; to be well or whole.
 Kuchiritsa, v. tr. ; to heal, make well.
 Chirazi, 4 ; yam.
 Chirombo, zirombo, 4 ; beast of prey, wild beast ; weed, or anything obnoxious.
 Chironda, dzironda, 4 ; ulcer, sore.
 Chisa, dzisa, 4 ; nest.
 Chisi, 4 ; island.
 Chisoni, 4 ; grief, sorrow.
 Chisoti, zisoti, 4 ; hat, helmet, cap.
 Chiswe, ziswe, 4 ; white ant.
 Kuchita ; to do, act, work.
 Kuchitira ; to do to or for.
 Chitanda, 4 ; bier.
 Chitende, 4 ; track of animal.
 Chitolo, 4 ; mote (in eye).
 Chitoni, zitoni, 4 ; gum (of tree).
 Chitseko, dzitseko, 4 ; door.
 Chitsime, 4 ; a well.
 Chitsulo, 4 ; metal, iron, iron vessel or instrument.
 Chitunzi, 4 ; shadow, shade.
 Chobala, dzobala, 4 ; fruit, product, produce.
 Chogwirira nyali, 4 ; candlestick.

Choinchi, choincho, adv. ; so, thus.
 Kuchoka ; to go away, depart.
 Kuchotsa ; to drive away, expel, extract.
 Chokoketsa, 4 ; plough.
 Cholere, zolere, 4 ; gift, present.
 Choloa, zoloa, 4 ; inheritance.
 Chombo, dzombo, 4 ; vessel, ship.
 Chombo cha utsi ; steamboat.
 Chopfundira, 4 ; covering, cloak, rug.
 Chule, achule, 1 ; frog.
 Chulu, dzulu, 4 ; ant heap.
 Chuma, zuma, 4 ; property, goods.

D.

—da—, medial verbal particle, denoting perfect time.
 Dabvu (la), mabvu, 5 ; wasp.
 Kudalitsa ; to bless.
 Dambo (la), 5 ; plain, marsh.
 Kudetsa ; to dirty, befoul.
 Diso (la), maso, 5 ; eye.
 Pa maso pa ; in the eyes or sight of.
 Doko (la), 5 ; shore, beach, landing place.
 Donto (la), 5 ; blot.
 Dote (la), 5 ; clay.
 Kudula ; to cut, cut down.
 Kudutsa ; to break (chain, &c.).
 Kudwala ; to be ill or sick.
 Kudya ; to eat.
 Kudya, 6 ; food, dinner.
 —dza—, medial verbal particle, denoting future time.

Kudza ; to come.
 Kudzera ; to come from, descend, come down.
 Dzana, adv. ; (on) the day before yesterday.
 Dzanja (la), manja, 5 ; hand.
 Kudzaza ; to fill.
 Dzenje (la), maenje, 5 ; a pit.
 Dziko (la), maiko, 5 ; country, land.
 Dzina (la), maina, 5 ; name.
 Dzinja (la), 5 ; rainy season, summer.
 Dzino (la), mano, 5 ; tooth.
 Dzira (la), 5 ; egg.
 Kudziwa ; to know, be able.
 Kudzola, v. i. ; to anoint oneself.
 Kudzosa, v. tr. ; to anoint.
 Dzombe (la), 5 ; locust.
 Dzongololo (la), 5 ; centipede.
 Dzua (la), 5 ; sun, day.
 Dzulo, adv. ; yesterday.
 Dzungu (la), maungu, 5 ; pumpkin.

E

*E, ea, etu, adv. ; yes.
 Eta or weta, v. tr. ; to feed.

F

Kufa ; to die.
 Kufera ; to die for.
 Kufika ; to arrive, reach.
 Fisi, 1 ; hyena.

Kufolera ; to roof, cover with grass.
 Kufotokoza ; to prepare, make ready, mend, repair.
 Kufumbata ; to seize, cling to.
 Fumbi (la), 5 ; dust.
 Kufuna, 6 ; will, wish.
 Kufuna ; to wish, desire, seek or search for.
 Fundo (la), 5 ; abscess.
 Kufunsa ; to ask (question).
 Kufunsa, 6 ; a question.
 Fupa (la), 5 ; bone.
 Kufupitsa ; to shorten.

G

Kuganiza ; to think, suppose.
 Kuganiza, 6 ; thought.
 Garu, 1 ; dog.
 Kugawa ; to divide.
 Kugawana ; to share.
 Gogo, 1 ; he-goat.
 Gombe (la), 5 ; bank (of river).
 Gome (la), 5 ; table.
 Kugona ; to lie.
 Kugona tulo ; to sleep, fall asleep.
 Kugonetsa ; to cause to sleep.
 Gondia (la), 5 ; corner, angle.
 Kugula ; to buy.
 Kugulitsa ; to sell.
 Gulu (la), 5 ; band, company.
 Gulu la ankhondo ; army.
 Kugwa ; to fall.

* Chinyanja has a peculiar way of answering a negative question. Thus, if we ask, *simukanka kodi?* "will not you go?" the answer may be, *Ea*, or, *Ea*, *sindidzanka*, that is, "yes," or, "yes, I shall not go," or it may be, *Iai*, or, *Iai*, *ndidzanka*, that is, "no," or, "no, I shall go." But a European is understood when he answers as in his own language.

Kugwetsa ; to make to fall,
fell, knock down.
Kugwada ; to kneel.
Gwero (la), 5 ; source *or* head
of river.
Kugwira ; to seize, catch, hold,
grasp.
Kugwidwa, pass. inf.
Kugwira *nchito* ; to work, be
engaged at work.

I

—i—, objective medial par-
ticle, 3rd pers. pron., sg.,
cl. 3, *and* plur., cl. 2.
Iai, ai, adv.; no.
Ichi, dem. pron., sg., cl., 4 ;
this.
Icho, dem. pron., sg., cl. 4 ;
that, it.
Ife, 1st pers. pron., pl.; we, us.
Kuika *or* kuwika ; to lay, put,
place.
Kuikira ; to lay (eggs).
Iko, dem. pron., sg., 6 and 7 ;
that, it.
Ilo, dem. pron., sg., 5 ; that, it.
Kuima ; to stand.
Imfa, 3 ; death.
Ina, indef. pron., pl., 2, *and*
sg., 3 ; other, some, any.
Inde, adv.; yes, indeed.
Ine, 1st pers. pron., sg.; I, me.
Inu, 2nd pers. pron., pl.; you.
Kuitana, kuwitana ; to call.
Iti ? inter. pron.; which ? (of
two).
Ito, dem. pron., pl. 7 ; they,
them.

Kuiwala ; to forget.
Iwe, 2nd pers. pron., sg.; thou,
thee.
Iye, 3rd pers. pron., sg.; he,
she, him, her.
Iyo, dem. pron., sg. 3, and pl.
2 ; it, they, them.
Izo, dem. pron., pl., 3 and 4 ;
they, them.

K

—ka—, medial verbal par-
ticle, denoting contingent
future.
Kabawi, 1 ; hawk, kite.
Kagaru, 7 ; small dog, puppy.
Kukaka ; to alight.
Kukala ; to become, dwell,
stay.
Kukalabe ; to remain, con-
tinue.
Kale *or* kali, adv.; already,
long ago.
Kukalipira ; to be angry with
scold.
Kalulu, 1 ; rabbit.
Kukama ; to milk.
Kamodzi, adv.; once.
Kukana ; to deny, refuse.
Kudzikaniza ; to deny oneself.
Kangati ? adv.; how often ?
Kampaka, 7 ; a small cat,
kitten.
Kampika, 7 ; a little pot.
Kampeni, 7 ; small knife,
lancet.
Kamwala, 7 ; a small stone.
Kamwana, 7 ; a little child.
Kanai, adv.; four times.

- Kankazi, 7 ; a little woman.
 Kantengo, 7 ; small tree.
 Kantsinje, 7 ; a streamlet, brook.
 Kantu, pron.; something, anything.
 Kapena, conj.; either, or.
 Kapiri, 7 ; a small hill, hill-ock.
 Kasanu, adv.; five times.
 Kasingano, 7 ; a small *or* sewing needle.
 Kasope, 1 ; fountain.
 Kasu (la), 5 ; a hoe.
 Katatu, adv.; three times.
 Katundu, 1 ; load.
 Kavalo, 1 ; a horse.
 Kawiri, adv.; twice, again.
 Kawiri kawiri, *or* kawiri ndi kawiri ; over and over again.
 Kazembe, 1 ; general, commander.
 Kodi ? interrogative particle.
 Kukoka ; to draw, to pull.
 Koka (la), 5 ; a (draw) net.
 Kola (la), 5 ; fold, pen.
 Koma, conj.; but, however.
 Kukoma ; to be kind.
 Kukoma, 6 ; kindness.
 Kukomana ni ; to meet with.
 Kukomera ; to strike (with hammer).
 Komo (la), 5 ; doorway.
 Komwe, adv.; where.
 Kukonda ; to love.
 Kukonda, 6 ; love, affection.
 Kukondana ; to love each other.
 Kudzikonda ; to love oneself.
 Konde (la), 5 ; verandah.
 Kukongola ; to owe.
 Kosekera, adv.; gladly.
 Kosi *or* nkosi (la), 5 ; neck.
 Koswe (wa), 5 ; rat.
 Kotere, adv.; so, thus, in such a way.
 Ku ; sign of infinitive.
 Ku and kwa, prep. ; to, for.
 Kwa ; *also*, from.
 Kudula, 6 ; mutilation.
 Kudya, 6 ; food, dinner.
 Kukululukira ; to forgive.
 Kukwia, 6 ; anger, wrath.
 Kukumba ; to dig.
 Kukumbukila ; to remember.
 Kumera, 6 ; growth.
 Kumi ; ten.
 Kundu (la), 5 ; side.
 Kuni *or* nkuni, 3 ; firewood.
 Kunja, adv.; (to) outside.
 Kukunka ; to gather, collect.
 Kuno, adv.; hither, here.
 Kuti, conj.; that, for, because.
 Kuti ? inter. adv. ; where ? whither ?
 Kutu (la), 5 ; ear.
 Kuuluka, 6 ; flight, flying.
 Kuunika, 6 ; light.
 Kwabwino, adv.; well.
 Kwachabe, adv.; for nothing, in vain.
 Kwachi, adv.; at *or* to his *or* her home *or* village.
 Kwako, adv.; at thy home, &c.
 Kwalala (la), 5 ; street.
 Kwambiri, adv.; much, very.
 Kwanga, adv.; at *or* to my home.
 Kukwanira ; to satisfy.

Kwankarwe, adv. ; fiercely, angrily.	Lero, adv.; to-day.
Kwantima, adv.; from the heart, heartily.	Lero mamawa ; this morning.
Kwanu, adv.; at <i>or</i> to your home.	Lero madzulo ; this afternoon.
Kwao, adv.; at <i>or</i> to their home.	Lero lomwe ; this very day.
Kukwata ; to marry (said of man).	Kulewa ; to elude.
Kukwatibwa ni ; to marry, to be married to (said of woman).	Kuli ; to be.
Kukwatitsa ; to marry (said of the one who performs the ceremony).	Kuli ni ; to have.
Kwatu, adv. ; to <i>or</i> for our home.	Lilume (la), 5 ; tongue.
Kukwera ; to climb, ascend.	Kulima ; to dig, hoe.
Kwerero (la), 5 ; step, stair.	Kulimba ; to be strong.
Kukwia ; to be angry.	Kulimbitsa <i>and</i> Kulimbikitsa ; to strengthen, make strong.
Kukwia ni ; to be angry with.	Kulinda ; to wait.
Kukwiitsa ; to make angry.	Kulindira ; to wait for.
Kukwirira ; to fill up.	Lintumbu (la), 5 ; red ant.
	Lipande (la), 5 ; yard (measure).
	Lipenga (la), 5 ; trumpet.
	Kulipira ; to pay.
	Kulipira, 6 ; pay, payment.
	Kulira ; to cry, mourn.
	Kulira, 6 ; crying, mourning.
	Kulira misozi ; to weep.
	Kulilira ; to mourn for, lament.
	Liti? adv. and conj. ; when?
	Liu (la), 5 ; voice.
	Liwengwa (la), 5 ; powder horn.
	Liwongo (la), 5 ; enemy.
	Kuloa <i>or</i> kulowa ; to enter, go in.
	Kuloetsa <i>or</i> kuloeza ; to make to go in, put in, introduce.
	Kulonjezana ; to promise.
	Lonjezano (la), 5 ; promise.
	Lua (la), 5 ; flower.
	Kuluma ; to bite, sting.

L.

Lamba (la), 5 ; belt.
 Kulandira ; to receive.
 Kulanga ; to punish.
 Kulankula ; to speak, talk.
 Kulasa ; to wound, cut.
 Kulawa ; to taste.
 Kuleka *or* kureka ; to stop, cease.
 Kulema ; to be tired, weary.
 Kulemba ; to write.
 Kulembera ; to write.
 Kulemekeza ; to praise, honour.

Lume (la), 5 ; chiefly pl.,
mame ; dew.

Kulumpa ; to spring, leap.

Lundu, 1 ; plantain.

M.

M', mu, mwa, prep. ; in, into,
among.

—m—, objective medial par-
ticle, 3rd pers. pron., sg.,
1 ; him, her.

Madzi, pl. ; water.

Madzulo, pl. ; afternoon,
evening, *and as adv.* ; in
the afternoon *or* evening.

Mafinya, pl. ; pus, matter.

Mafuta, pl. ; oil.

Makalidwe, pl. ; behaviour,
news.

Malimwe, pl. ; cold season.

Maliri, pl. ; boundary, fron-
tier.

Malo, pl. ; place, spot, places.

Malonda, pl. ; merchandise.

Malungo, pl. ; fever (mala-
rial).

Mamba, 1 ; cobra, deadly
serpent.

Manchichi, 1 ; owl.

Mamuna, 1 ; husband, man.

Kumanga ; to bind, fasten,
build.

Kumanga ni misomali ; to
bind with nails, to nail.

Kumangira ; to bind *or* build
for.

Mangawa, pl. ; duties, debts,
trespasses.

Mankwala, pl. ; medicine.

Manta, pl. ; fear.

Kuchita manta ; to fear, to
be afraid.

Mapira, pl. ; millet (grain).

Maraia, pl. ; shirt, dress.

Masika, pl. ; harvest time.

Kumasula ; to unbind, un-
loose.

Kumata ; to plaster, clay.

Mau, pl. ; word, words.

Mawa, adv. ; to-morrow.

Mamawa, adv. ; in the morn-
ing.

Mbalame, 3 ; bird.

Mbale, 3 ; plate, dish.

Mbali, 1 ; friend, relative.

Mbali mwa, prep. ; by the
side of, beside.

Mbaliwali, 3 ; ray (of sun).

Mbedza, 3 ; fish-hook.

Mbeu, 3 ; seed.

Mbewa, 3 ; mouse.

Mbuna, 3 ; pit (for catching
game), pit-fall.

Mbuye, ambuye, 1 ; lord,
master.

Mbuzi, 3 ; goat.

Mbwani, 3 ; cassava.

—mene, dem. root ; that,
this.

Menemo, adv. ; there, in it.

Kumenya ; to strike, beat.

Kumenyana ; to beat one
another, fight.

Kumera, v. i. ; to grow.

Kumeretsa, v. tr. ; to make
to grow.

Mero, mimero, 2 ; throat.

Kumeza ; to swallow.

Mfiti, 3 ; witch, evil spirit.

Mfuko, 3 ; mole (animal).

- Mfumu (ya), 5 ; a chief.
 Mfuti, 3 ; gun.
 Mimba, pl., 2 ; belly, abdomen.
 Misala, pl., 2 ; madness.
 Misiri wa ntengo, 1 ; carpenter, joiner.
 Mkoli, 2 ; prisoner.
 Mkuru, 1 ; head man.
 Mlamu, 1 ; sister-in-law.
 Mlendo, 1 ; stranger.
 Mlengalenga, 2 ; air, atmosphere.
 Mlomo, 2 ; lip.
 Mlongo, 1 ; sister (of man) or brother (of woman).
 Mlongoti, 2 ; mast.
 Moa, pl. ; beer.
 Modzi, card. num. ; one.
 Moto, 2 ; fire.
 Moyo, 2 ; life, soul.
 Kukala ni moyo ; to be alive.
 Mpaka, 1 ; cat.
 Mpamvu, 3 ; power, might, strength.
 Mpanda, 2 ; fence, paling.
 Mpanda ya mfuno, 3 ; nostril.
 Mpando, 2 ; seat, chair.
 Mpasa, 3 ; mat, bed.
 Mpawi, ampawi, 1 ; orphan.
 Mpeni, 2 ; knife.
 Mpepo, 3 ; wind.
 Mpezi, 3 ; lightning, flash of lightning.
 Mpika, 2 ; pot.
 Mpingu, 2 ; harm, calamity.
 Mpini, 2 ; handle.
 Mpulupulu, 3 ; sin.
 Mpumi, 3 ; brow, forehead.
 Mpunga, 2 ; rice.
 Mpuno or mfuno, 3 ; nose.
 Mpunzitsi, 1 ; teacher.
 Mpw—, ampw—, 1 ; younger brother. (This word has always a poss. pron. attached to it.)
 Mraga, 2 ; boundary.
 Mrenso, 2 ; handkerchief.
 Msanga or nsanga, adv. ; quickly, speedily, at once.
 Msasa, 2 ; booth.
 Msulira, 1 ; blacksmith.
 Mtenga, 2 ; messenger.
 Mtolo, 2 ; load (as of grass, &c.).
 Mubvi, 2 ; arrow.
 Mudzi, 2 ; village.
 Kumuka ; to depart, set out.
 Mulibe muntu ; no one, nobody.
 Mulu, miulu, 2 ; heap, crowd, swarm.
 Mulungu, 2 (but with concord of cl. 1) ; God.
 Munda, 2 ; garden, cultivated ground.
 Muno, adv. ; there, in it.
 Muntu, 1 ; man, human being.
 Muntu wamunda or wamin-da ; a countryman.
 Mutu, mtu or ntu, 2 ; head, top (of mountain, stick, &c.).
 Kumva ; to hear.
 Kumvana ; to believe, trust.
 Kumvana ni ; to believe on.
 Kumvera ; to obey.
 Kumvera, 6 ; obedience.
 Mvanu, 2 ; faith, confidence.
 Kumveka or kubveka ; to clothe (another).

Mvu, amvu *or* zimvu, 1 *or* 3 ; hippopotamus.
 Mvukuto, 3 ; bellows, pair of bellows.
 Mvula, 3 ; rain, shower of rain.
 Kumwa ; to drink.
 Kumwetsa ; to make *or* give to drink.
 Mwala, 2 ; stone.
 Kumwalira ; to die, expire.
 Mwamba, 2 ; sky.
 Mwambi, 2 ; story, tale.
 Mwana, ana, 1 ; child.
 Mwana wamamuna ; male child, son.
 Mwana wankazi ; female child, daughter.
 Mwana wa mpwanga ; my nephew *or* neice.
 Mwana wa nkosa ; lamb.
 Mwana wa ng'ombe ; calf.
 Kumwaza ; to destroy, lose.
 Mwendo, 2 ; leg.
 Mwezi, 2 ; moon, month.
 Mwezi wa mawa ; next month.
 Mwezi wa dzulo ; last month.
 Mwini, eni, 1 ; owner, master.
 Mzinda, 2 ; town.
 Mzungu, -1 ; white man.

N

—na—, verbal particle, indicating past time.
 Nakodzwe, 1 ; water buck.
 Kunama ; to lie, tell lies.
 Namwali, 1 ; girl, maiden.
 Nanzezi, 1 ; swallow.
 Nchafu, 3 ; thigh.
 Nchenga, 2 ; sand.

Nchere, 2 ; salt.
 Nchito, 3 ; work.
 Ndala, mindala, 2 ; crack, crevice.
 Ndani ? inter. pron. ; who ?
 Ndebvu, 3 ; beard.
 Ndeu, 3 ; strife, contention.
 Ndi, ndimo, ndipo, conj. ; and, also, moreover.
 Ndi *or* ni, prep. ; with, by.
 Nditu, adv. ; yes, indeed, truly.
 Ndodo, 3 ; stick, staff.
 Kunena ; to say.
 Kunena ni ; to say to, speak with.
 Neno (la), 5 ; word.
 Kung'amba ; to cut (cloth, &c.).
 Ngati, conj. ; if.
 Ng'oma, 3 ; drum.
 Ng'ombe, 3 ; ox.
 Ng'ona, 3 ; crocodile.
 Nguruwe, 1 ; wild pig.
 Nialugwi, 1 ; leopard.
 Kuninka ; to give, present.
 Njati, 1 ; buffalo.
 Njir—, anjir—, 1 ; older brother.
 Njira, 3 ; way, road.
 Njobvu, 1 ; elephant.
 Njoka, 3 ; serpent, snake.
 Njuchi, 3 ; honey-bec.
 Kunka ; to go.
 Nkaka, 2 ; milk (fresh).
 Nkakato, 2 ; blow, stroke.
 Nkalango, 3 ; forest.
 Nkalata, 3 ; letter, epistle.
 Nkanda, 2 ; bead.
 Nkanga, 3 ; guinea fowl.
 Nkango, 2 ; lion.
 Nkango woukazi ; lioness.

- Nkanu, 3 ; crab.
 Nkate, 2 ; bread, loaf.
 Nkazi, 1 ; woman, wife.
 Nkhweza, 3 ; sigh.
 Nkokwe, 3 ; barn, storehouse.
 Nkondo, 3 ; war.
 Kugwira, kupanga, nkondo
 pa ; to make war on.
 Nkono, 2 ; forearm, half-a-
 yard (measure).
 Nkonya, 3 ; fist.
 Nkope, 3 ; face, countenance.
 Nkosa, 3 ; sheep.
 Nkosa yeikazi ; ewe.
 Nkuku, 3 ; fowl.
 Nkuni, kuni, 3 ; firewood.
 Nkwali, 3 ; partridge.
 Nkwamba, 2 ; fathom, two
 yards (measure).
 Nkwangwa, 3 ; axe.
 Kunsala ; to avoid, keep at a
 distance from.
 Nsambo, 3 ; small brass wire.
 Nsanza (ya), mansanza, 5 ;
 rag, rags.
 Nsapato, 3 ; shoe.
 Nsaru, 3 ; calico, cloth.
 Nsengwa, 3 ; a small basket.
 Nsima, 3 ; porridge.
 Nso, minso, 2 ; bow of boat.
 Nsomali, 2 ; peg, nail.
 Nsomba, 3 ; fish.
 Nsoni, 3 ; grief, sorrow.
 Nsozi, 2 ; tear.
 Kulira misozi ; to weep.
 Nsuani, 1 ; cousin.
 Nsungwi, 3 ; bamboo.
 Nsupa, 3 ; phial.
 Nsusulo ; breakfast.
 Ntaka, 3 ; earth, soil, ground.
 Ntanda, 2 ; beam.
 Ntanga, 2 ; basket.
 Ntawi, 3 ; time.
 Ntawi zambiri ; often.
 Ntawi zonse ; always.
 Ntawi, conj. ; when.
 Ntazi, 2 ; bundle.
 Ntedza, 2 ; ground nut.
 Ntembo, 2 ; dead body, corpse.
 Ntenda, 3 ; disease.
 Ntenga, 3 ; feather.
 Ntengo, 2 ; tree, wood, bush,
 price.
 Ntepa, 2 ; fishing rod.
 Nteradi, 2 ; truth.
 Ntete, 3 ; spark.
 Ntima, 2 ; heart.
 Ntiti, 3 ; rib.
 Ntoichi, 3 ; banana.
 Ntomba, 3 ; small-pox.
 Ntsanga, 2 ; big drum.
 Ntsempa, 2 ; sinew.
 Ntsinje, 2 ; stream, river.
 Ntundu, 2 ; race, kind, nation.
 Ntungo, 3 ; spear.
 Nusu (la), 5 ; part, half, one
 quarter of yard.
 Nyali, 3 ; light, candle.
 Nyama, 3 ; beast of the chase,
 game, flesh.
 Nyamata, 1 ; boy, youth.
 Kunyamula ; to carry, bear.
 Nyanga, 3 ; horn (of animal).
 Nyanga, 2 ; tusk (of elephant).
 Nyani, 1 ; baboon.
 Nyanja, 3 ; lake, large river.
 Nyanja yanchere ; salt lake,
 ocean.
 Nyemba, 3 ; bean.
 Kunyenga ; to deceive.
 Kudzinyenga ; to deceive
 oneself.

Nyenyenzi, 3 ; star.
 Nyimbo, 3 ; song.
 Nyimbo ya Mulungu ; hymn.
 Kungyoza ; to despise.
 Nyumba, 3 ; house, hut.
 Nyumba ya Mulungu ; church.
 Nyumba yakupunzira ; school.
 Nza—, anza—, 1 ; companion.
 Nzere, 2 ; row (of things).
 Nzeru, 3 ; wisdom.
 Nzimbe, 3 ; sugar-cane, sugar.
 Nzimu, 2 ; spirit.

O.

Obalitsa ; fertile, productive.
 Obvunda ; rotten, putrid.
 Kuocha ; to burn, roast.
 Ochenjera ; cunning, sly,
 prudent, wise.
 Ochepa ; insufficient, too
 small.
 Ochete ; quiet, still.
 Ochuruka ; abundant, plenty.
 Odeka ; righteous, just.
 Odwala ; sick, ill.
 Odzaza ; full.
 Odzitama ; proud, haughty.
 Ofatsa ; gracious.
 Ofewa ; soft.
 Ofira ; red.
 Ofoka ; weak.
 Ofunidwa ; desired, desirable.
 Ogonta ; deaf.
 Oipa ; bad, evil, wicked.
 Okonda ; loving.
 Okondwa ; beloved, dear.
 Okongola ; beautiful, hand-
 some.
 Olema ; tired, weary.
 Olemera ; heavy, rich, wealthy.
 Olimba ; strong, hard.
 Olimbitsa ; strengthening, re-
 freshing.
 Olungama ; straight.
 Kuomba ; to clap (as hands),
 to blow (as trumpet).
 Kuomba manja ; to clap
 hands.
 Kuombera ; to blow.
 Kuombera mfuti pa ; to fire
 a gun at.
 Kuona *or* kuwona ; to see.
 Kuoneka ; to be seen *or*
 visible.
 Onenepa ; fat.
 Onse, indef. adj. ; all.
 Onyansa ; filthy.
 Oloa ; cheap.
 Oona *or* owona ; true, real.
 Ooneka ; visible.
 Oopa ; timid.
 Oopsa ; terrible, fearful.
 Kuopa *or* kuwopa ; to fear,
 be afraid.
 Kuopsa *or* kuopetsa ; to
 terrify, frighten.
 Opambana, participle ; sur-
 passing, overcoming, excel-
 ling ; *then as adjective, used*
in comparison, more than.
 Opanda ; devoid of, without.
 Opanda madzi ; waterless.
 Opanda kantu ; empty.
 Opusa ; foolish, silly.
 Ora (la), 5 ; hour.
 Osaia ; shallow.
 Osalala ; flat, smooth.
 Osauka ; poor.
 Osekera *or* oseka ; glad, joy-
 ful.

Osewera ; playful.
 Otalikira ; protracted.
 Otenta ; hot.
 Otere, pron. ; such.
 Otitimizana ; dense.
 Otsechemera ; sweet (to
 taste).
 Otskerezwa ; dangerous.
 Ouma ; dry.
 Oumira ; greedy, avaricious.
 Owala ; bright, shining, bril-
 liant.
 Owisi ; green, immature.
 Oyera ; pure, holy, white.
 Ozizira ; cold.
 Ozungulira ; round.

P

Pa, prep. ; on, upon.
 Kupa ; to kill, slay.
 Kupedwa, pass. inf.
 Pafupi, adv. ; near, in the
 neighbourhood.
 Pafupi pa, prep. ; near, nigh
 to.
 Kupaka ; to paint, smear.
 Pakati, adv. ; in the middle
 or midst.
 Pakati pa, prep. ; in the midst
 or middle of, between,
 among.
 Kupala ; to scratch out.
 Pala (la), 5 ; gruel.
 Kupalasa ; to row.
 Kupambana ; to excel, sur-
 pass, overcome, conquer.
 Pambuyu, adv. ; behind.
 Pamodzi, adv. ; together.
 Pamwamba, adv. ; above, over.

Pamwamba pa, prep. ; over,
 upon, above, on top of.
 Panda (la), 5 ; cleft, fork (of
 tree).
 Mitengo ya mapanda ; forked
 trees.
 Pandunji pa, prep. ; opposite
 to.
 Kupanga ; to make, create,
 form.
 Panga (la), 5 ; hole, den (of
 wild beast).
 Pang'ono, adv. ; little, a little.
 Panja, adv. ; outside, on the
 outside.
 Panja pa, prep. ; on the out-
 side of. [ground.
 Pansi, adv. ; down, on the
 Pansi pa, prep. ; below, be-
 neath.
 Patali, adv. ; far, far away,
 at a distance.
 Pati ? adv. ; where ? (rest in).
 Kupatsa ; to give, bestow.
 Kupatsira ; to give to (with
 two objects).
 Pazi (la), 5 ; foot.
 Kupembedza ; to worship.
 Kupempa ; to ask, ask for,
 beg.
 Kupempira ; to pray to.
 Kupenya ; to see.
 Peperu (wa), 5 ; moth, butter-
 fly.
 Kupereka ; to give, hand
 over.
 Kupeza ; to find.
 Kupfula ; to shout, cry.
 Kupfula, 6 ; shouting.
 Phompo (la), 5 ; precipice,
 rock.

Kupika ; to cook.
 Kupindula ; to gain, acquire.
 Piri (la), 5 ; hill, mountain.
 Kupita ; to go, pass, go past.
 Podzo, 1 ; fisherman.
 Pokoso (la), 5 ; noise, din.
 Kupola ; to grow *or* become whole *or* well.
 Pompano, adv.; here.
 Pomwe, adv.; then.
 Kuponya ; to throw, cast.
 Kupsa, v. i.; to burn.
 Kupulumuka, v. i.; to escape.
 Kupulumutsa, v. tr.; to save.
 Kupuma ; to rest.
 Kupumula ; to rest (a little).
 Kupunzira ; to learn.
 Punziro (la), 5 ; lesson.
 Kupunzitsa ; to teach.
 Pupu (la), 5 ; lung.
 Pusi, 1 ; monkey.
 Puzi (la), 5 ; shoulder.
 Pwea (la), 5 ; breath.
 Pwetekere ; tomatoes.
 Kupweteka ; to be pained *or* painful.
 Kupweteketsa ; to give *or* cause pain, to pain.

R

Kureka *or* kuleka ; to stop, cease.
 Ruzi, 3 ; bark made into rope.

S

S, sa *or* si, negative particle.
 Sa ! exclamation of surprise.

Kusaka ; to chase.
 Kusaka nyama ; to hunt game.
 Kusamba ; to wash (oneself).
 Samba (la), 5 ; leaf.
 —Sanu, card. num.; five.
 —Sanu ndi —modzi ; six, &c.
 Kusangalatsa ; to comfort, console.
 Kusanka ; to choose, select.
 Kusanza ; to vomit.
 Sautso (ya), 5 ; affliction, grief.
 Kusautsa ; to oppress, afflict.
 Sefo (la), 5 ; shovel.
 Kuseka ; to laugh, smile.
 Kusekera ; to be glad, rejoice.
 Kuseketsa ; to make glad, please.
 Kusenga ; to cut off.
 Kusenza ; to lift, raise.
 Kusewera ; to play.
 Kusia ; to leave, abandon.
 Kusimba ; to admire.
 Sing'anga, 1 ; doctor, physician.
 Singano, 1 ; needle.
 Kusintana ; to barter.
 Kusoa *or* kusowa ; to be in want *or* need.
 Kusochera ; to wander, go astray.
 Kusonkana ; to gather themselves together.
 Kusonya *or* kusonyeza ; to shew, point out.
 Suliro (la), 5 ; anvil.
 Kusunga ; to keep, guard, preserve.
 Kusungira ; to guard, care for.
 Suzi, 2 ; soup, gravy, sauce.
 Kuswa ; to break.

Kusweka, v. i.; to be broken,
fall into pieces.

T

Kuta, v. i. and tr.; to end,
finish, come to an end.

Tabwa (la), 5; board.

Tadzi (la), 5; hen.

Kutafuna; to masticate.

Kutama; to honour, praise.

Kutamanga; to run.

Tambala, 1; cock.

Kutandiza *or* kutangata; to
help, assist.

Tanga (la), 5; sail.

Kuyenda ni matanga; to sail.
—tatu, card. num.; three.

Kutawa; to flee, run away.

Kutawira; to flee to (*for*
refuge).

Kutaya; to throw away, pour
out.

Kutema; to cut.

Kutembenuka, v. i.; to turn.

Kutembenuza, v. tr.; to turn.

Kutenga; to bring.

Kutengera; to bring to *or*
for.

Tieni, pl. imperat.; go on!
make haste!

Tintu (la), 5; thought.

—to—, verbal medial prefix,
indicating imminent future.

Kutobwa; to dazzle.

Kutola; to lift *or* pick up
(*from ground*).

Tonje *or* toinje (la), 5;
thread.

Kutontola; to be silent.

Kutontoza; to make silent,
reduce to silence.

Tope (la), 5; mud.

Kutosa; to touch.

Kutsala; to remain *or* be left
over.

Kutsamwa; to choke.

Kutsata; to follow.

Kutsegula; to open.

Kutseka; to shut.

Tsekwe (wa), 5; wild goose.

Tsiku (la), masiku, 5; day.

Tsiku lonse; the whole
day.

Masiku onse; every day.

Tsisi (la), 5; hair, lock *or*
tuft of hair.

Kutsogolera; to go before,
lead.

Kutsogoza; to lead, conduct.

Tsoka (la), 5; misfortune.

Kutsoka *or* kusoka; to sew.

Kutsopa; to sip.

Tsopano, adv.; now, at pre-
sent.

Tsopano lino, adv.; at once,
immediately.

Kutsuka; to wash, cleanse
(dishes, clothes, &c.).

Kutukula; to raise, lift up,
elevate.

Tukuta (la), 5; sweat.

Kutukwana; to curse, exe-
crate.

Kutukwana, 6; execration.

Tumba (la), 5; bag, purse.

Kutumbula; to cut open,
lance (abscess, &c.).

Kutumiza *or* kutuma; to
send, despatch.

Kutunga; to draw (water).

Tupa (wa), 1 ; a file (instrument).

Kutupa ; to swell, be swollen.

Tupi (la), 5 ; body.

Kuturuka, v. i. ; to go out, issue.

Kuturutsa, v. tr. ; to put out, expel.

U.

—u—, medial objective particle, 3rd pers. pron., sg., 2 *and* 5 ; it.

Kuua ; to bark.

Ubwino (wa), 5 ; goodness.

Ubwea (wa), 5 ; wool.

Udya, pron. dem., sg., 1, 2, *and* 5 ; that.

Udzu (wa), 5 ; grass.

Ufa (wa), 5 ; meal.

Kuuka ; to rise, arise.

Kuukitsa ; to rouse, arouse.

Uko, adv. ; there, thither.

Ukonde (wa), 5 ; net.

Ulalo (wa), 5 ; bridge.

Ulendo (wa), 5 ; journey.

Ulere (wa), 5 ; gentleness.

Uleri (wa), 5 ; support, maintenance.

Kuuluka ; to fly.

Una (wa), 5 ; burrow.

Kuunjikana ; to gather themselves together.

Uno, dem. pron. ; this.

Usiku uno ; to-night, this night.

Unyolo (wa), 5 ; chain.

Uo, dem. pron., sg., 2 *and* 5 ; that.

Usana *and* pa usana, adv. ; at mid-day.

Usiku, subst., 5 ; night.

Usiku, adv. ; at *or* during the night.

Uta (wa), 5 ; bow.

Utoto (wa), 5 ; paint, white-wash.

Kuutsa ; to salute.

Utsi (wa), 5 ; smoke.

Uyo, dem. pron., sg., 1 ; that.

Uyu, dem. pron., sg., 1 ; this.

Kuuzza ; to tell, bid, order.

V.

Vumbwi ; wild cat.

W.

—wa—, medial objective particle, pl., cl. 1 ; them.

Wakumva, 1 ; a patient.

Wakunyamula, 1 ; carrier.

Wakupunzira, 1 ; scholar, pupil.

Kuwala ; to shine.

Kuwalitsa ; to make to shine, lighten.

Wamalonda, 1 ; merchant, trader.

Wambanda, 1 ; murderer.

Wamisala, 1 ; madman.

Wangoli, 1 ; prisoner, captive.

Wankhondo, 1 ; warrior, soldier.

Wantungo, 1 ; spearman.

Waulendo, 1 ; traveller.

Kuwerenga ; to read, count.
 Kuweta *or* kueta ; to feed.
 Kuwira, v. i. ; to boil, be
 boiling.
 Kuwiritsa, v. tr. ; to boil.
 —wiri, card. num. ; two.
 Wochita, 1 ; workman.
 Wofesa, 1 ; sower.
 Wogonjetsa, 1 ; conqueror.
 Wokwati, 1 ; bridegroom.
 Wonga (wa), 5 ; powder.
 Wonyamula, 1 ; carrier.
 Wonyenga, 1 ; a deceiver.
 Wopanga, 1 ; maker, creator.
 Wopembedza, 1 ; worshipper.
 Wopempa, 1 ; beggar.
 Wopika, 1 ; cook.
 Wosaka (nyama), 1 ; hunter.
 Wosoka *or* wotsoka, 1 ; tailor,
 seamstress.
 Wotsuka, 1 ; washerman *or*
 washerwoman.
 Woweruza, 1 ; judge, ruler.
 Woyesa, 1 ; tempter.

Y

Kuyala ; to set to rights, pre-
 pare.

Kuyamba *or* kuamba ; to be-
 gin.
 Kuyambuka ; to cross (a
 river).
 Kuyang'ana ; to see, observe.
 Kuyang'anira ; to watch, ob-
 serve.
 Kuyanka *or* kuianka ; to
 answer.
 Kuyenda *or* kuenda ; to go,
 march.
 Kuyendayenda ; to walk.
 Kuyesa ; to try, tempt.
 Kuyesayesa ; to try often.
 Kuyesabe ; to keep on try-
 ing.
 Kuyimba *or* kuimba ; to
 sing.
 Kuyimbira ; to sing to *or*
 for.

Z

Zana (la), 5 ; one hundred.
 Kuzungulira ; to go round,
 encompass.
 Kuzunguniza ; to surround.



